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HARMONIAL PHILOSOPHY

RELIGIO-PHILOSOPHICAL JOURNAL.

DEVOTED TO SPIRITUAL PHILOSOPHY, THE ARTS AND SCIENCES, LITERATURE, ROMANCE AND GENERAL REFORM.

$3.00 PER YEAR IN ADVANCE.] Truth wears no mask, bows at no human shrine, seeks neither place nor applause; she only asks a hearing. [SINGLE COPIES EIGHT CENTS

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For the Religio-Philosophical Journal.

Poem

Given at the close of a Lecture in behalf of "The Colored Freedmen" of America, in Boston, January 31st, 1866, by

MRS. CORA L. V. DANIELS.

Bright star of Truth, whose radiant beams
Shine on, through clouds of woe,
Thou, whose refulgent splendor gleams
Above all sin below.
Thou, who hast seen the nations rise,
And perish by Thy breath,
Thou, who hast cheered Thy martyrs on,
Even in shame and death,
Thee, we invoke.

By that black history whose page
Is traced in human blood,
And by the rolling flood,
Where Prophet, Martyr, Seer and Sage,
Have for Thy mandate stood,
And died in every age,
By wars, famine, and sore distress;
Which for Thy sake have come,
Which in Thy name have come.
And through the long, dark wilderness,
Once led Thy children home,
Thee, we invoke.

Not Thine, the sighs and groans
The agony and tears,
The terrors and pale fears,
The horrors of those years
Which filled the world with moans—
Not Thine the dying tones
Of victims slain. We see
That many a Calvary
Must make the world like Thee.
Not Thine—but Error's—Thou whose light
Is mild as the Madonna of the Night,
But flaming is Thy sword,
Two-edged as the Word
Of God, who speaketh for the right,
Truth, we invoke thy aid.

And ye, oh shining, sainted ones,
By your own deeds now glorified,
Through your own actions deified,
And lifted to those endless thrones
Whereon only the just and pure,
Only the crowns which shall endure,
Only the spirits from whose tones
Dark error now recoils,
Ye that have fought and died,
Ye saints, the "sorely tried,"
Ye, that stood side by side,
With Freedom in her toils,
Ye, we invoke.

Lo, when your shining ranks appear,
Above the battlements of Night,
In rank and file, still for the right,
Bearing the gleaming sword of light,
Your legions rally far and near,
Led by the martyr'd heroes, slain
In every age and clime—
From every shore of Time,
Those spirits so sublime,
Bend o'er the clouded world again,
Ye, we invoke.

Led by the veteran, strong and bold,
Of proud America,
The land of Liberty,
(Oh, God! what mockery,)
The noble hero, gray and old,
Who unto lawful murder sold,
Because of slavery.
And ye who follow, fathers, sons,
Brothers and friends, arise,
Ye, who were made the sacrifice
Of foul ambition—shining ones
Ye, we invoke.

Bright star of Truth, thy day is near,
The world shall feel thy breath,
And all the powers of death
Shall flee, as thy grand hosts appear.
We follow thy command,
We see the shining land
Of that eternal strand,
When Thou doth reign.

And Thou, Jehovah, Lord of all,
We seek Thy guiding hand,
Thy potent, magic wand,
Thy power of love. Thy voice doth call,
No more error or crime shall fall,
Like an eternal, brooding pall,
Over this favored land.
We seek thy Truth. Eternally,
We seek to be forever free,—
In seeking these, we follow Thee.

FRANKLIN AND HIS GIG.—It is now a century since Benjamin Franklin, Postmaster General of the American colonies, by appointment of the crown, set out in his old gig to make an official inspection of the principal routes. It is about ninety years since he held the same office under the authority of Congress, when a small folio, (still preserved in the Department at Washington) containing but three quires of paper, lasted as his account book for two years. If a postmaster general were to undertake now to pass over all the established routes, it would require six years of incessant railroad travel at the rate of 125 miles daily; while if he were to undertake the job in an "old gig," he would require a lifetime for its performance. Instead of a small folio, with its three quires of paper, the post office accounts consume every two years, 3,000 of the largest sized ledgers, keeping upwards of a hundred clerks constantly employed in recording transactions with more than 30,000 contractors and other persons.

A man gives two shillings for an eighteen penny thing he wants, and a woman will give eighteen pence for a two shilling thing she does not want.

The slave trade was introduced into England by Sir John Hawkins, in the reign of Elizabeth. In the year 1833, it and slavery was abolished throughout the English dominions.

For the Religio-Philosophical Journal.

ETHEREALISM.

NUMBER TEN.

The poet is allowed a license. He writes:

The golden sun from day to day,
Does his Creator's power display,
And publishes to every land
The work of an Almighty hand.
Soon as the evening shades prevail,
The moon takes up the wondrous tale,
And nightly to the listening earth
Repeats the story of her birth.

Here the poet makes both the sun and moon speak. In the same connection he makes the stars say—

"The hand that made us is divine."

Speech may be divided thus: There is silent speech, and vocal utterance. In the former sense the sun, moon, stars, speak. They publish to the observing mind the power, goodness, wisdom, of the Great Spirit. So a person may speak, and not speak. The eye may speak, the hand may speak, and yet there may be silence. What is this which is called speech? The recordress sits at her desk; her pen moves, thoughts flow, the parchment exhibits words. She has not in the ordinary sense spoken, yet in silence thoughts have found expression. What is the process by which that which was feeling takes form, becomes an idea, ripens into thought and can be expressed? Each state is finer and more ethereal than the last—that is, the thought is a state finer than the expression, the idea is finer than the thought, and the feeling finer than the idea. Naked feeling never has been, never can be expressed. 'Tis too sublimated for utterance. It is as much finer as the ethereal condition is finer than the rudimental. A naked etherealist could not exist in the rudimental state, neither could a rudimentalist exist in the ethereal sphere. The balloonist knows by experiment of these atmospheric changes—knows that at a certain height the animal expires. One sleeps in an unventilated apartment—charcoal is there ignited. The sleeper expires, because of the fine ether in which he is enveloped. To descend then from the ethereal state there must be preparations suited to that descent, so *vice versa*. So with feeling. It must take to itself a body sufficiently gross to reach a state called the ideal. Then and there it must take a grosser form to reach the condition called thought. Unto that condition it is supposed to have reached, and now this thought passes through certain processes in the mind, and reaches a condition when it can be vocalized or written. That which exists in man also exists without man. He has no power which has not been gathered from some source. The gifts of feeling, idealizing, theorizing, vocalizing, writing, have been bestowed upon him. He may have an easier and more perfect method of transmitting thought than the insect which creeps beneath his feet, but that insect has feeling, has an idea which ripens into thought and is expressed by act. The flea does not get its writing materials and seat itself at its little table and write a letter, saying that it intends to bite Aunt Susy, but the flea expresses its intention by the bite. The sun, moon, stars, have feeling; and persons who look upon these gather therefrom their silent thoughts. If there were no thought in these orbs, persons could not gather thought from them. The heavens declare the glory of God. Day unto day uttereth speech. The florist knows well the language of the flowers and communes with these with as much delight as the mother talks to her babe before it can speak. There is then a silent and an external speech. As persons pass up into the higher spheres they will talk less and speak more. They will come into a state where all objects, great or small, will speak, and the language of each will be known. It hardly needs to be said here that in the electrical sphere the speech is electrical, in the magnetic the speech is magnetic, in the ethereal the speech is ethereal. The words are less, the feeling is more. In the ethereal state persons concentrate their thoughts more than in the lower conditions. Thus, if in the rudimental sphere a person has thoughts enough to fill a quart bowl, in the ethereal sphere the same thoughts could be so compressed they could be put in the socket of a fly's eye. Vast though these differences may seem at first, yet there are persons in the rudimental sphere who can say in a word or two more than another can in an hour. The former is mentally concentrative, the latter diffusive. If, however, the thought be too much concentrated, the more diffusive classes cannot comprehend it. There must be adaptation, illustration, amplification, to advantage the public mind. Written or spoken language is imperfect in the ratio that persons who hear do not understand. This thought touches the acoustic worlds. The subject of sounds and vibrations must be passed by. The muddy or thick mind speaks unintelligibly to the finer classes, but that muddy mind is adapted to coarser classes. The coarser do not understand the words of the finer. In the ethereal regions words are few, fitly spoken. The eye speaks, the hand speaks, but mainly discourse is by flowers. The colors may be numbered as reaching to 144,000. The eye being ethereal, the tints are multiplied as they could not be in the rudimental sphere. There then is a language. Each color may correspond to a letter, and a person who has learned the alphabet of flowers can speak with these to a perfection the rudimental mind cannot comprehend. The basis of this paper is simple. The higher the sphere, the finer. This paper has, however, drawn a line and embraces only four states—others beyond being left for future occasions. Suppose a party of etherealists—they have partaken of their ethereal foods. They are each clothed according to his inner. They are together for conversation. The subject may be the wing of the butterfly. The flowers are there, each presents his thought illustratively by the flower. That thought is so condensed that more is uttered in thirty minutes than Swedenborg put into his sixty folios.

NUMBER ELEVEN.

There are two states which, though somewhat distinct, yet interblend; one interfuses itself to the other. The terms used as descriptive of these states are the normal and abnormal, the latter being the superior. A person in some degree can live in and enjoy these two states. Each state has its peculiarities, its advantages and disadvantages; neither alone is a perfect state. They must go hand in hand, and there is an equilibric condition to be attained wherein persons can pass with as much ease from one to the other, as one foot follows the other. In this critically equipoised or balanced state there will be a capacity to look at and comprehend both at the same time. There will be an ability to see how one acts upon the other, and there will be an elevation wherein that which is called abnormal to-day, will in the future be considered normal—that is, all that one can now do in the abnormal state can be as easily done in the normal; but there will then be a higher state, which will be the abnormalism of that day. Thus, as it were, normalism will be ascending to abnormalism, but abnormalism will keep above, and thus there will be normal and abnormal elevation. Now the leading communicating mind is passing into a critical state which gives him the power to delineate human character with nearly as much precision while in the normal state as formerly in the abnormal. Presently a condition will be reached when he will see or read the thoughts of persons; delineate the thoughts, and thus be able to put these, as it were, into packages.

Thus, A. B. has a package of thoughts which may be labelled *the intentionals*. These may be subdivided according to the high or low condition. C. D. has a package of thoughts which are *monumental*. These, too, may be classified; and thus persons may be shown themselves. This critical power will require the nicest surroundings, divinest harmonies, happiest conjunctions. While this work is passing on the finderess will begin to perceive that she has developed to a prognosticative power; be able to prognosticate elemental, meteorologic changes; be able to prognosticate the future actions of persons, and, as it were, will be a mile or two ahead of them and know just the point they will reach. This prognosticative power used in conjunction with the delineative and descriptive powers will give an acquaintance with and knowledge of persons, rarely enjoyed. To reach a growth of this sort the whole being of the twain must be etherealized; the grosser portions thereof thrown off. The serpent crawling out of his skin is very beautiful. The birds throw off their useless plumage, and are very bright, and their songs more harmonious. The animal sheds his coat and exhibits a sleekness lovely to behold. So, as it were, man can crawl out of his old conditions, throw off his old plumage, shed his old coat and become beautiful, gentle, musical, quiet as the lamb. These external matters as now delineated in the reptile, the bird and beast, must be inherent in man; and he will come to an acquaintance with these new conditions, and rejoice at the discovery. Brought into these critical, equilibric states, then being of necessity both externally and internally passive, as it were, persons in the higher states can let down a chain of gold, gold being the representative of love, and the person in the rudimental sphere who takes this chain, may be guided with greatest precision. A sweet writer sang, "The Lord is my Shepherd. He leadeth me beside the still waters." Unless there were passivity, external and internal, the leading could not be. Another state might be a necessity—*compulsion*; but it were far less agreeable to the parent to compel the child than to lead it. Not unfrequently there is a third state. Persons cannot be led. 'Tis painful to drive; they are left to wander. They find themselves in the swamps, torn by the brambles, or are on the joyless mountains of unbelief—homeless—seek rest, find none. Then there is reflection; then the stubborn passions are subjugated to the higher; then there is a willingness to obey the divine; then the state of tranquility is reached. Persons in the higher states look, as it were, through glasses fine, behold persons in the rudimental condition. These seek to guide and to attract. As it were, through ethereal pipes they send down upon them ethereal aromas—charge them somewhat as the æronaut inflates his balloon. Having charged them, they then seek to overshadow them, and to guide, strengthen, instruct them. Pre-eminently this is the work of guardian spirits. These can take possession of the mind. Quietly seated, harmoniously circumstanced, the recordress thinks of Placidity or feels Fidelity. These parties coming *en rapport* with her can daguerreanize themselves upon the retina of her mind, and she sees them. Having arrested attention, then there can be impression. Do they desire her to sing, the organ of tune is acted upon, and so each organ can be excited, or, as it were, flattened or depressed, and thus there is ethereal control. Is the person in danger, the ever watchful guardian gives timely warning, by action upon the faculties which are purely preternatural, and the thing is foreshadowed before the event transpires. But this state can only advantage the person as there is a sufficient degree of passivity to notice the actions upon the organs. So there can be an action upon the locomotives, and the person can be made to stand, walk, run. These matters must for a long time be interesting to the critical student of the more occult sciences. Buildings suited to such critical labors will be requisite; soils, fruits and shrubberies will aid the processes. This paper of etherealism when completed, will throw a flood of light upon certain subjects which have not heretofore been opened to the human mind. Regularities will take the place of irregularities, harmonies the place of angularities. Passing through certain states woman finds herself brought to a critical ejective period at certain seasons. Those processes belong to a gross condition, but are to be succeeded by a state when the ejections will, as it were, be as harmonious, easy, regular, as the other two evacuative processes. No more inharmony will be experienced in one than in the other. The matter which for weeks is retained, being so gross that it cannot escape without a serious accumulation, two things will occur. First: The matter referred to will be less gross; secondly, in the harmonial state there will be a happier expansion, and being more etherealized, the processes now hinted at will be so perfect that daily, nay, monthly and yearly, harmony will be secured. Dwelling in the gross state, the grosser or more beastly conditions must of necessity be. Escaping from the gross, reaching the electrical, magnetic and ethereal, all the functions will be precise, and the countenance and eye will be brilliant and glorious as the sun—the whole being will be beautified, and man seeing woman in her loveliness, and, at the same time in her normal state, will be transformed into a God in human form.

(To be continued.)

For the Religio-Philosophical Journal.

Spiritualism in Missouri—The Williams Family—Miss Jenny Barrack—Remarkable Spiritual Manifestations.

BRO. JONES: With much pleasure I inform you that the cause of Spiritualism is *onward* in the State of Missouri. Despite all opposition it is advancing from point to point, and is taking a deep hold upon the public mind. Recently much attention has been given to the subject in the city of Hannibal, through the able discourses of Mrs. Wilhelm and the efficient labors of the Williams family. Mrs. Wilhelm is a graduate of the Pennsylvania Female Medical College, and is brave, talented, and industrious. She is a fine speaker, and in two lectures which she delivered in this place to crowded houses, one in behalf of "the Soldiers' Orphans," and the other upon "Inspiration," she made a deep impression in favor of the Spiritual Philosophy. She is doing a noble work. She is traveling and lecturing all the time, and thus wearing herself out in the service of truth and humanity. As she goes forth into the world to preach the gospel to every creature, may the dear angels ever be with her, and may the friends of progress wherever she may go, give her a hearty welcome and substantial evidence of their high appreciation of her noble pioneer labors.

Next came the Williams family, a fine troupe of singers, accompanied by Miss Jennie Barrack, who is an excellent spiritual medium. They gave two entertainments in Metropolitan Hall, and one private *seance* in the parlor of our worthy friend L. L. Sydam, Esq., of this place. Mr. Williams, the enterprising leader of this troupe, is originally from Massachusetts, and is an accomplished gentleman and a true Spiritualist. He conducts his entertainments mildly, generously, and firmly, "believing all things, hoping all things, and bearing all things." The pieces they sing are religious, sentimental and patriotic, a fine selection for Missouri.

As to Miss Jennie Barrack, who has been a very remarkable medium all her life, she is now in her seventeenth year, and ranks among the best mediums of the United States or Europe. We were happily surprised and overjoyed with the demonstrations of spirit intelligence and power which we witnessed in her presence.

First, as to the public seances, they are conducted very much as those of the Davenport Brothers are. She has a cabinet similar to theirs, and is tied by a committee from the audience, and untied by spirits. She then enters her cabinet, and her arms and hands are tied behind her by the spirits, so tightly as almost to stop the circulation and defy the power and ingenuity of the committee to untie her. While thus tied, suffering much pain, being locked within the cabinet, the spirits materialize themselves in her presence, talk in a low whisper to her, and exhibit plainly to the whole audience from the curtained window of the cabinet their hands, arms, the remains of amputated arms, feet, breasts and faces! When these manifestations are given, the house is well lighted, and *all see them*, the lady being firmly tied, as previously described. Nevertheless, some go away dissatisfied, saying it is jugglery, deception and humbug!

The private seance is held in a room perfectly dark, precisely as that of W. T. Church. At the one of which I am now speaking, twenty-one persons were present, myself, wife, and little Nellie, five years old, composing a part. The circle being formed, no sooner had the lights been extinguished, than small hands commenced patting me upon the knees, hands, and face, and then approached my wife and little daughter in a similar manner, who were seated beside me. When this spirit commenced patting and caressing my wife and child, the latter said, "pa, its my little spirit brothers," (she having been previously taught that she had two brothers in heaven.) Now my wife said, "dear, come and kiss me," when it replied in a loud whisper, "My mamma," and complied with her request. Then it spoke to me in the same manner, saying, "I am Wilbur!" This was the name of our first child that was born into the spirit-world at the tender age of seven days, whom we had mourned as gone forever.

Let me here observe, in passing, that my wife, during the last ten years, had seriously doubted a future state. She was raised a Methodist, but having an inquiring mind, commenced thinking for herself at the age of eighteen, and soon afterwards rejected entirely her former conceptions of religion; and, as is quite natural for those who have been brought up in a *belief of ignorance*, when she began to think for herself, she quickly passed into a state of skepticism in regard to many things pertaining to religion. The question of immortality troubled her more than all else. To be or not to be—that was the rub. However, loving dearly all reforms, and the glorious truths of science and philosophy, her sympathies have ever been since I have known her, with Spiritualists. Since my thorough conversion to the everlasting gospel of spiritual progress, communion, and immortality, she has been waiting patiently to receive the same demonstrative evidence of the truth of Spiritualism that convinced me

On the evening of the 6th of March, in the seance I am describing, she received evidence which was sufficient, and she is now a confirmed Spiritualist, and is rejoicing greatly in the sublime consciousness of that faith, which works by truth, quickens the intellect, purifies the heart, and lifts the soul from the earth, enabling it to hold converse with a thousand worlds! Bless God, oh, my soul, for the *coming* saviour—Spiritualism! Verily, verily, the kingdom of God is not in word, or letter, or creed, but in demonstration of immortality and spiritual power. It is joy, liberty, and peace in the knowledge of truth and the communion of heaven. My wife is now happy—inexpressibly happy—and we and our children are more closely united to one another, and in deeper communion with the angel world. I dare say there is an increase of joy in heaven among our spirit-friends, corresponding with our joy here below.

To return to my subject. The guitar flew like a bird around the room, gently lighting two or three times upon each one's head, successively, in the circle, and at the same time being played upon by the spirit. The one who does this, and indeed the leading spirit who attends this lady medium, gives his name as Clarence Wilburn. At times he walks loudly upon the floor, and speaks plainly in a low whisper. He takes hold of each member of the circle, and all recognize his presence and hear his voice. He is very strong, as he frequently lifts the medium and her chair up to the ceiling!

Next, a lady spirit entered the circle, purporting to be the daughter of our worthy friend and co-laborer, Dr. Mayhew. Her manifestations consist in passing swiftly around the room, claiming to have flowers in her hand, and saying to each one in a low whisper, "Smell my rose." She appears to be very gentle, pure, sweet, and loving. Here let me say, despite all skepticism to the contrary, that she does manifest the odor of sweet scented flowers quite perceptibly. In the next place, what purported to be the spirit of my child, of whom I have before spoken, came forward and spoke to my little Nellie, saying, "Come out, Nellie, please." This was repeated several times. Then Clarence Wilburn, the chief controlling spirit of the medium, came forward and asked, "Will you let us take her up?" We at once consented, and with an extraordinary bravery for a child five years old, with a little coaxing, she stepped out upon the floor, and was at once caught up by the spirit, and carried entirely across the house, and gently placed in the lap of Mr. Cagney, one of our citizens! The little girl sprang upon her feet, and came back, saying, "Pa, they threw me up higher than your head, but I am not hurt a bit."

Finally, being invited, I left the circle, advanced to the center of the room, and took my position two or three feet from the medium. The spirit, Clarence, took hold of me kindly, put his face close to mine, and whispered in my ear, "I will tie you." I replied, certainly. He then went to Mr. O. Flavell of this city, who was in the circle, obtained a handkerchief, returned, and tied my hands behind me. Thus the seance ended.

I will here add that I have not, in this brief narration of facts, given all the manifestations that occurred on this occasion, but have written enough to convey a fair idea of its majesty and grandeur. All present were highly delighted and thoroughly satisfied. In fact, during the whole seance, and especially after it closed, such throbbing waves of divine life and celestial glory came down from God out of heaven and fell upon us, that we were all thrown into a great commotion of ecstacy, and filled with joy inexpressible. Why, we were all baptized with sound reason and the *Holy Ghost*; and a new life was put into our hearts, and a new song into our mouths. Thus we experienced the power of Christ's resurrection, and had a glorious foretaste of the better world which has even now come unto us!

Oh, Spiritualism! Blessed Spiritualism! Thou that tearest down and buildest up; thou that bringest life unto life to some, and death unto death to others; thou that makest a man's foes they of his own household, and then again unites

husbands and wives, parents and children into one sweet and loving family; thou power of God unto salvation to every one that believeth, send down thy beams of life eternal upon our nation and the world; and as the lightning cometh out of the East and shineth even unto the West, so may thy light illuminate the whole earth, and give all mankind the liberty and joy of the angel world.

With a sincere desire for the spread of truth and the elevation of humanity, we offer up our humble prayer that the blessing of God may richly fall upon the Williams family in their effort to establish the cause of Spiritualism in the State of Missouri.

Truly yours, A. J. Fishback.

For the Religio-Philosophical Journal.

The Spirit To Its Earth Friends.

BY MRS. HARVEY A. JONES.

I would not that a mourning garb
Should shroud thee with its sadness;
I would not that a cloud of gloom,
Should veil the light of gladness.
Nor on thy brow the seal be set
Of sorrow or of pain—
Though I may never tread the earth,
Or be with thee again.

I would not that the tones of glee
Should wake no echo where
Our voices in the summer time
Rung out upon the air.
I only ask some thought of me—
Of beauty and of light—
Should mingle with thy joys by day
And bless thy dreams by night.

I know that ne'er forgetfulness
Shall nestle in my place;
For thou hast loved the lineaments
That clothed my earthly face;
My voice will swell the autumn wind
To a hymn of "auld lang syne,"
And frame the whisper of the breeze
To a tone akin to mine.

I would not have thee mourn my loss,
Or regret our joyous past;
The future is the bourne of fate,
Where thy weary footsteps haste.
The "light of other days" is lost
In the glory of "to be;"
The golden gate of Paradise
Shall set thy spirit free.

Sycamore, Ill.

For the Religio-Philosophical Journal.

Children's Lyceum in Vineland, N. J.

Brother Jones: On Sunday afternoon, the 11th of February, there was organized in the commodious hall in Vineland, a very large Lyceum; and on the succeeding Sunday afternoon, notwithstanding a rain storm that was prevailing, the groups were fully represented, and Liberty Group, with two duplicates; the whole school numbering one hundred and eighteen members, with a staff of efficient officers, a full corps of leaders, and a beautiful assembly of children. It is one of the finest rural Lyceums I have yet seen, and the Spiritualists of Vineland have unity of heart and head, and will continue faithful to the glorious work they have thus grandly commenced.

By the last issue of your Religio-Philosophical Journal I read the pleasing announcement that the progressive citizens of Chicago had once more rallied to the heavenly uses of a true physical and spiritual education. Let all the Spiritualists in Chicago *unite* on this central work. Differences of opinion should not enter the army of the good. When men and women embark in the Lyceum they should leave personal preferences *behind* in the sectarian world. Individuality is beautiful when not egotistic. Personality is divine when in manifestation it is impersonal.

I make these remarks, friend Jones, because of various hints that pervade the Eastern atmosphere to the effect that the Chicago Spiritualists have been neglecting to do many noble things which they ought to have done; "and have done those things which they ought not to have done," because of differences of opinion among persons who are foremost and most important in the prosecution of the good cause. Now you know that it is important, that in all public enterprises, a *few* persons must step to the footlights and commence the work. In all great battles a few fearless generals must plan the marches, and fix upon the place and the time of attack, and victory perches upon the banners of the battalions that are most united in their opposition to the enemy.

Spiritualists have in the Children's Progressive Lyceum a plan of attacking the fortifications of old theology not only, but at the same time a plan of overthrowing physical disease and mental inharmony. The generals who planned this army, and who proposed this plan of attack, reside in the Summer Land. *There* it is ancient as truth; *here*, on this earth, it is new and a stranger. It is susceptible of becoming infinitely more perfect than any educational system known in this world. The manual for the use of Lyceums, prepared by myself, is but the outline of the grand Academy of Progression—the comprehensive university of the future—which is hidden in the sublime principles of harmonious growth, in body and spirit, embodied in this heavenly system.

With this view, Bro. Jones, you perceive how utterly unworthy of Spiritualists are any "lukewarmness" and "controversies" which tend to weaken their forces in the very presence of ignorant and spurious religion in the orthodox world. One battle is with error and injustice, with ignorance and crime, with poverty and misery, with discord and unhappiness, both within and without; therefore we cannot "afford" to waste our time and strength in debating with each other concerning matters purely theoretical and beyond the pale of positive knowledge. What we can all understand is precisely what we all ought to unite to accomplish. Education, physical and mental and spiritual, is indispensable. If we can do anything to impart *a true education*, we are "in duty bound" to do that thing to the fulness of our abilities and influence; and this subject is now pressed down upon the entire spiritualistic force of the world—the chief work for all progressive minds, and the terror of old-time religionists everywhere.

Again and again I would congratulate the Spiritualists on their determination to rally the young into the groups of harmony. You will teach little children to sing the music of progressive principles; you will teach their little feet to keep time to the heart-throbs of divine ideas; you will teach them to believe in the laws of God as written in the depths of intuition; you will teach them to be *better* and *wiser* and *more harmonious* than you are—to the end that the rising generations may open the gates of the heavenly kingdom on earth.

Your friend,

February 12, 1866. A. J. Davis.

"No pains will be spared," as the quack said, when sawing off a poor fellow's leg to cure him of his rheumatism.

For the Religio-Philosophical Journal.

"Physical Man."

The intellectual impulse imparted to the European mind in the sixteenth century, gave us the first superficial view of a series of the grandest problems which have occupied the most exalted intellects of every age, the solution of which has consumed the mental energies of many generations and exhausted the genius of successive national careers.

Individuals occasionally stand out from the masses in bold relief, not as originators of popular thought, but as exponents of the spirit of the age in which they live. Luther was not the originator of Protestantism, but the mouthpiece through which the democratic tendencies of the masses found expression—the unconscious instrument by which popular thought was crystalized, to the end that intellectual freedom might be enjoyed.

So also the author of the work of which I shall attempt a brief review, stands related to the advanced thought of the nineteenth century. Mr. Tuttle has presented the world with a book which deservedly challenges the serious attention of every thinking mind. He belongs to the radical school of thinkers, and contemplates the living world from a standpoint similar to that which Herbert Spencer, Thomas Buckle and Dr. Draper occupy but with greater boldness has ventured to carry to their ultimate issue and defend with rare ingenuity, the great doctrines which are little more han *implied* in the writings of the great men above alluded to.

There are two classes of writers who, in their respective spheres, perform great service for humanity; first, that which gathers industriously and classifies gracefully the facts of material existence; and secondly, that which groups those facts into a comprehensive system, and brings into view the great ideas of which they are the embodiments. In the infancy of a science but little more than the former can be realized; and men like Lyell, Agassiz, Murchison, and others, displayed a marvelous patience in the accumulation of materials, venturing but little upon the domain of life and its laws, but were content in confining themselves to the preliminary labor of laying the foundation for a future edifice.

Mr. Tuttle, largely gifted with the faculty of generalization, and with an intuitive grasp which seizes the salient features of organized existence, wades through a thousand volumes, gathers up facts, experiments and discoveries, moulds them into a symmetrical system, and wrings from them their meaning in relation to the greatest of all questions—whence and what is man?

The central idea of this volume is the unity of the plan of creation. The greatest efforts of our ripest thinkers tend to correlate the forces of organic and inorganic nature, and include them all in one unitary scheme; the laws by which great continental masses were defined not being essentially different from those that control the vegetable and animal organisms distributed over their vast areas. "The grand idea of Nature," says the author, p. 19, "is life. The highest evolution of creative energy is a perfect living being. The geological hieroglyphics of the great rock volume of earth alone can reveal the biography of life from the point where it touches the geometrically formed crystal, and its ascension to the myriad forms we behold around us."

However wide the variations in form living beings present, they all conform to one essential plan. All commence at the same point—the germ-cell—and from homogeneousness develop to diversity in accordance with the law of specialization; immediate surrounding conditions not *creating* any new organs, only modifying those that already exist. Thus, on p. 25, the author says that "the dolphin has a fin; the seal a rude attempt at an arm; the lion a claw; the monkey tribe a hand, further perfected in man, and rendered capable of the most varied attainments. Wide as the interval between the fin of the dolphin and the hand of man may appear, yet in elements they are the same. In the number of bones and their arrangement, they are embryonically identical; one plan is everywhere present. The dolphin's fin, the huge flipper of the whale, the massive foot of the elephant, have the same elements as the hand of the child, only they are relatively differently developed."

The above is only one of the many illustrations bearing on the doctrine of unity. The respiratory apparatus, the nervous system, and embryonic stages of every living being equally attest the great truth. The author, with a rare philosophical acumen has wrought out the startling generalization that Physical Man is *the fundamental type realized*, which the humbler forms of being foreshadow, and of which they are partial exemplifications—waymarks along the pathway of life; the understratum of ultimate organization. In the second chapter Mr. Tuttle has condensed a great number of facts in a few sentences, bearing on the antiquity of the human race, and remarks that "an unconquerable prejudice has existed against the discovery of fossil man I have mentioned, and will not enlarge on its cause. Fossil man destroys chronological dates, man's fall; and then why, if not fallen, needs he redemption?" After passing the review evidence relating to the vast antiquity and social usages of the ancient people of Central Europe, he remarks, p. 60. "Wonderful fact! we find the belief in immortal existence buried amongst the wrecks of ancient forms fossilized in stone. It has survived the gigantic beings of the world of its birth. Mammoths have perished; the cave bear, lion and tiger are no more; the rhinoceros, diminutive in size, has withdrawn to Asia and Africa; the entire fauna and flora of Europe have undergone two great fluctuations; yet the belief in immortal existence after death has grown brighter and clearer, and draws as to a center, more and more the activity of mankind." * * * "It will be seen that all calculations on the period of man's advent, in years or thousands of years necessarily are but rough approximations. Science can here deal only with the order of events. All that geology contends for is the removal of his advent from historic times to the first age of the past—the drift. If his birth dates in that age, there is no difficulty in accounting for the great varieties of race, and his dispersal over the whole earth; for the continental masses were not then related to each other as at present. The Atlantic Ocean was then in a great measure continental, or had large islands studding its expanse. The weald of England indicates an indefinite stretch of land to the west or southwest, it being the estuary and delta of a large river flowing from that direction. There are reasons for supposing that this tract did not subside, and the Atlantic take its present form until a recent geological date; and that the Old and New Worlds were in communication across the present site of the Atlantic, by means of projecting continental masses."

The same conclusions respecting continental displacements within the period of existing organisms, have been reached by Sedgwick, Darwin and Guyot. These catastrophes, involving the destruction of a large portion of the human race, by which the earth attained its present equilibrium, doubtless gave rise to the myth of the deluge, of which traditions exist among the annals of different nations. The second chapter is devoted to a comparison of man with the anthropoid apes; in which the author successfully proves that there is no impassible chasm—no deep, dark void separating man in physical structure from the animal world; but that the gorilla may not be considered a link in the chain of beings, the author explains that "the *progenitors* of both gorilla and man are entombed in the earth. They are divergent lines of advance from such progenitors; as we say that the German and the Hindoo sprang from an early race in Central Asia, not one from the other, and each has advanced after its own manner." The difference in cranial capacity between man and the highest anthropoid apes is shown to be less than that observed between different members of the human family; the largest human skull yet measured having a cranial content of 114 cubic inches, and the smallest 55 cubic inches. The capacity of the gorilla is 34 cubic inches, the difference between which and the lowest man being but 10½ cubic inches, while the cranial difference between men above the range of idiocy is 58 cubic inches.

The third chapter is devoted to a consideration of the origin and philosophy of language. The myth of the tower of Babel is exploded, and language is shown to have a basis in the mental and vocal mechanism of man; that it observes a secular order in its development from the homogeneous to the more diversified, conforming, to the same law by which species are multiplied in the kingdoms of nature. "Savage man is born on the globe languageless; but he has thoughts and the organs to express those thoughts, and his first infant cry is the first word of his language." * *

"The general mechanism of language is everywhere the same: for that is dependent on the anatomical structure of the brain which originates, and the organs which express thought; and human nature, from the pole to the equator, is very nearly the same."

In tracing the laws by which languages are governed in their growth, the great philological achievement of the age was wrought out, in "the discovery of an ancient central language from which the old historic tongues were derived, and placing its site in Central Asia."

The author relies much on linguistic affinities in support of the unity of human origin, and though we must confess that much doubt yet clouds this subject, and empirical conclusions obscure our knowledge, yet has he invested it with a profound interest. The fourth chapter is devoted to a discussion of conditions and climatic changes in relation to the dispersion of animals and man. The tropical character of the ancient earth is noted, the gradual production of modern climates graphically described, and the geographical distribution of animals referred to natural causes.

The fifth and tenth chapters inclusive, are devoted to prove the unity of mankind, the relation of continental forms to man, and the successive waves of dispersion from Central Asia, by which nationalities emerged from primitive barbarism, and the present diversified aspects of humanity were slowly acquired. I will not attempt a review of this portion of the work, as my limited space would not do it justice; but will merely add that, while solid facts are marshaled in consecutive order and the highest philosophical conclusions are reached, this portion of the work may almost be regarded a romance of natural history.

In the eleventh and last chapter, the author applies Darwin's theory of "Natural Selection" to the development of man. "There are two forces operating on every organism: 1st, The conservative power of hereditary influences; 2d, The force of surrounding conditions. An organic being as it stands animated with life, is the result of all the conditions and forces which have operated on all its ancestors. It is the concretion of these which it inherits and transmits to its offspring." * *

"If man, with his imperfect knowledge and superficiality of observation, can blot out the parent types of all his domestic animals by the magnitude of the changes he effects, assuredly Nature, in the greatness of her power, her keen insight, taking advantage of the structure of a single muscular fiber, an atom of bone, or the color of a hair, during the elapse of millenniums of ages can compass changes incomparably greater. From the earliest dawn of life to the present, the vigilant eye of Nature has watched incessantly for the slightest variations. Those which yielded good to the being have been and are preserved; and the new beings, thus having advantage over those which remain unchanged, supplant and extinguish them, to be in turn supplanted and extinguished."

Mr. Tuttle is the antipodes of Plato, who taught that *ideas* lie at the basis of all material forms, and objects are only the embodiments of those ideas; that there are eternally as many typical forms or primordial ideas, as there are material structures which are the imperfect representatives of those ideas. Dr. Draper on the other hand, gives a very concise statement of the doctrine of the school to which Mr. Tuttle belongs. He says, "Intellectual Development of Europe," p. 125, "The offspring is like its parent, not because it includes an immortal typical form, but because it is exposed in development to the same conditions as was its parent. We must acknowledge this absolute dominion of physical agents over organic forms as the fundamental principle in all the sciences of organization; indeed, the main object of my work on physiology was to enforce this very doctrine. Such a doctrine is altogether inconsistent with the ideal theory of Platonism. It is no latent imperishable type existing from eternity that is dominating in such developments, but they take place as the issue of a resistless law, variety being possible under variation of circumstances. Hence we may perhaps excuse ourselves from that suprasensual world in which reside typical forms, universals, ideas of created things, declining this complex machinery of Platonism, and substituting for it a simple notion of law. Nor shall we find, if from this starting point we direct our thoughts upwards, as Plato did from subordinate ideas to the First Idea, anything incompatible with the noble conclusion to which he eventually came, anything incompatible with the majesty of God, whose existence and attributes may be asserted with more precision and distinctness from considerations of the operation of immutable law than they can be from the starting-point of fantastic, imaginary, ideal forms."

The first formal statement of the development theory was made by Alhazen, an Arab philosopher of Spain, seven centuries ago, while Christian Europe was exerting its utmost to discourage scientific investigation and stifle human thought. It was necessary, however, that greater advances be made in the exact sciences, before anything like a demonstration of that theory could be expected Now, men like Lyell, Huxley, King, Spencer and Draper are fully committed in its favor.

No adverse criticisms can arrest the wide influence this work will exert on the public mind, but rather induce a general desire to read it, which will have the effect of extending the range of exact knowledge, and familiarizing the world with the advanced conclusions of modern thought. Mr. Tuttle is eminently inductive in his method, and therefore will be understood by the popular mind. He stands as an interpreter between the technical scientist and the great world of humanity.

This work has a mission in liberalizing American intelligence and opinions, the magnitude of which can hardly be estimated. A lithograph chart accompanies the volume, which is of great value, as it will materially assist the reader in tracing out the ethnological classifications.

E. Whipple.

Christ and the People.

BY A. B. CHILD, M. D.

Mr. Editor—*My Dear Sir:* I send enclosed the introductory chapter (the proof sheets) to "Christ and the People," which briefly touches upon the subjects treated in the succeeding chapters of the forthcoming book.

Your friend,

A. B. Child.

CHAPTER I.

Coming Changes.

"There will be great changes in the nineteenth century."

"Things that now look dark and mysterious will be made plain before the sight."

"Mysteries are going to be revealed."

Already a religious, moral and social revolution has commenced.

The institutions of the civilized world are to be, and are being, changed.

The Church, the State, and society will recognize and practice a government differing widely from that of the past and present.

The old school of religion and morals, like an old house, useful in its day, but now dilapidated, rotten, useless, will be demolished, and give place to a new structure, more spacious, more secure, more useful, and handsomer.

The new school of religion and morals, like a house built upon a rock, on which the rains may descend, the floods may come, the winds may beat, will not fall, for its foundation is the *recognition* of the spiritual world, and its structure is man's humanity to man.

The rain has descended, the floods have come, the winds have beat upon the old house, and it is tottering, it is falling; for its foundation is man's device, its structure is man's responsibility, self-salvation, payment and punishment, cruelty and inhumanity to man.

Man has believed that the visible world makes the conditions of the invisible world, that his present life gives cast and character to his future life; while it is the invisible world that gives cast and character to all life, and makes the conditions of the visible world, not as man directs, or as man expects.

It is not human hands or heads or hearts that shape the destiny of humanity, that make revolutions social, moral or religious.

But human hands, and heads, and hearts, are servants of the invisible divinity that shapes the ends of all human life, that makes social, moral and religious revolutions.

The ways of nature are divine. The purposes of nature cannot be hindered.

Man, without his knowledge, is ever Nature's obedient servant.

There is no work, no thought, no motion, no feeling, no love, no wisdom, outside the great operations of nature—outside the infinite wisdom of God.

Man's conceptions of God have been constrained to limits—to a personality. He will have nobler and broader views of God, of his infinite presence, of his infinite intelligence, of his infinite power and his infinite love.

God will be acknowledged in *all* presence, in all intelligence, in all power, in all love; for the recognition of God's infinitude commands this acknowledgment, and the forces of the invisible world will produce it.

Man will have a nobler and truer estimate of his fellow-man, of his divine soul, of the bad man as well as the good man, of the unseen power that moves and guides him in every act, in every condition.

Every man will be known as a friend and brother, and not one as an enemy or an alien.

Man will have his sight opened to see the unseen world; he will discern the causes *there* that make his actions *here*, and will go out from the old beaten paths of conservatism to tread on ground yet untrodden, save by Christ.

Deeper impulses, finer, holier, will move men to nobler deeds—deeds of mercy and forgiveness, instead of deeds of justice and revenge.

The yet mysterious web of sympathy that unites all, that allies every human being to one spiritual household, will be felt and acknowledged; and this will be the key to unlock the bondage of man, to open the door to the power that enabled Christ to walk upon the sea, to calm the troubled waters, to feed the hungry multitude, to heal the sick by touch or word, to call the dead from out the grave, to talk with Moses and Elias, and other men who have passed through the gateway of physical death—and to lead and direct humanity by the unmeasured power, yet untried, the latent power that will come forth when man shall do unto others as he would have others do unto him.

Sin will cease to be a problem, for its uses will be seen and acknowledged, and its necessity then superceded.

The garments of holy professions will be no longer needed, for men will adopt the precepts of Christ in their practices—practices that *need* no professions.

The Church *militant* and the State *militant* will become useless, for the necessity of war will be ended.

Penalties for crime will be abolished, for the involuntary commission of sin, of criminal deeds, will be discovered, and then the consequent curses of criminal deeds will have fulfilled their mission.

Men will go in the ways of wisdom, in the paths of pleasantness and peace.

The precepts of Christ will draw all men until they are adapted for all human government.

The royal law will be fulfilled, which is according to the Scripture, "Love thy neighbor as thyself."

The triune godhead of human devices, viz.: commandments, laws and penalties, will cease to be, and the temples wherein these devices are propagated and continued, viz.: meeting-houses, State-houses and prison-houses, will be turned to purposes of usefulness, which shall bless, not curse, humanity.

Dogmas, doctrines and beliefs, isms, sects, creeds and schisms will fall, and be left by the wayside of human progress—dust to dust, ashes to ashes—for they are only earthly, and will mingle with their kindred earth.

The recording of deeds, by which man now selfishly assumes to claim for himself the real estates of nature's dominions, will no longer be of use.

The mighty power of self-love that creates and supports individual possessions, will grow weak and weaker, and cease to be, and the love of one for another will come in its place, so that the beneficent productions of nature, given for all alike, will be free for the children of one common household.

Line fences that bound individual possessions will be torn down and carried away.

Locks and bolts, now turned by man against his fellow-man, will not be used or needed.

"*Rich*" and "*poor*" will be adjectives that qualified the condition of man's childhood, not needed in his manhood.

All earthly goods will be laid at the feet of true democracy, to be given to those who have need.

All the immense toil, effort, expenditure and anxiety now devoted to the protection and support of "*mine*" as distinct from "*yours*" will be turned to useful blessings instead of selfish curses.

The present laws of marriage, that now give birth to regrets and sorrows unnumbered, to prostitution, with its long train of curses and agonies, will be abandoned for a holier, purer, diviner revelation that will *ere long be given to the people.*

The highest, the purest, the holiest and the most perfect glory of the earth has defined the highest, the purest, the holiest, the most perfect religion of the people.

Religion that has heretofore been moulded and shaped to creeds and tenets, practiced by rites and ceremonies, outside efforts in goodness, promulgated by external utterances, exhortations, invitations and threatenings, subject to commandments, rewards and punishments, will be cast off as the bandages of infancy are in maturer life.

A religion more spiritual will be discovered and acknowledged; a religion that money cannot give glory to, that creeds cannot define; a religion that needs no rites, no ceremonies; a religion without written laws, without commandments, without creeds; a religion too sacred to be spoken, too pure to be defiled, too generous to be judged, resting upon no uncertain, outside standard of rectitude, upon no dogma of another, no purity of earthly life, no glory of earthly perfection; a religion that every soul possesses by natural endowment, not one more than another.

This religion is simply *desire.* It is a prayer in every heart that never ceases, it is aspiration without an end.

Every soul ever desires something yet unreached.

With every one desire is spontaneous and sincere, pure and holy; no matter what the desire is, whether it be called good or bad, it is the natural God-given religion of the soul.

The longing, pulsating desires of all men together define the true religion of humanity, that the world is coming to discern and acknowledge.

The saint and the sinner are both religious. The true religion of God is in the bosom of the sinner, no less than it is in the saint.

Religion is not to be confined to temples made of wood and stone, to rites and ceremonies, to any outside show of righteousness or rectitude.

The real religion of the soul is superior to outside things, to all the glory of the physical world, to man's laws, man's commandments, man's justice, man's penalties, to churches and sermons, lectures, creeds, rites and ceremonies, State-houses, court-houses and prison-houses.

In morality the standard of right and justice has been set up by man's judgment, regardless of the hidden causes that produce the acts that men call good and bad.

Men of differing judgments, biased by the interests of selfishness, have judged and punished other men for deeds of immorality, for vice and crime.

Man has been sincere in believing that he was better than other men, more excellent, more just, more moral, more righteous than the men he judges and punishes.

This self-conceived morality, unwittingly to those who judge and punish others, is really the denser darkness of immorality. It is as far behind the Christianity of Christ as the bloody edicts of Moses are behind the humane acts of love and kindness done by Christ's disciples on the day of Pentecost.

This unconscious immorality of human self-excellence will fall and perish when Christianity is revealed to the hearts and practices of the people, when the stern law of Nature's compensation for every action, good and bad, is revealed to the understanding of man.

The Mosaic institution stands to-day, but it cannot stand forever, for it is selfishness, it is cruelty, it is depravity; its foundation is earthly, and earth ends only in decay, corruption, death.

The institution of Christ must some time take its place, for it is unselfish, it is enduring loveliness, it is spiritual, humane, abiding, eternal.

Man is coming gradually to see that the immorality and crime which have so long afflicted the people have been the only means, have been the chastening rod of God, to bring him from earthly to spiritual recognition, to bring him from the love of self to the love of the people, from the narrow limits of material facts and philosophies to the limitless world of love and sympathies, from the playthings of his own devices to the silent commands of God in nature.

By the chastenings of his own immorality, man will be brought to see that the laws of Christ are for his manhood, and that his own laws are only for his childhood.

It is easy to see that all sin is an injury to man's earthly good; and ere long man will come to see that all sin is for his spiritual good.

To see that the good of evil is entirely spiritual; the injury of evil, entirely physical.

To see that holiness lays up treasures on earth, "where moth and rust doth corrupt," and *which invites* "thieves to break through and steal."

Sin destroys earthly treasures, and causes them to be laid up in heaven, where moth and rust doth not corrupt, and where thieves are not invited to break through and steal.

Man relies on earthly things. The courses of progression will undermine this reliance, and bring him down, down, till he comes to reliance on spiritual things.

Man is coming to see that there is no backward step in the progress of the soul; that as he goes onward his views become more extended, his liberality widens, and his charity deepens; that not one religion that is on earth, or one sinful act that ever was committed, could have been left out of the wise ordinance of Divinity.

Every sinner is a lawful heir to God's love and goodness; and the jurisdiction of this new, humane religion that is coming, will accord to him that which self-righteousness has for long years vowed

did not belong to him. Christ has announced it, the angel world has witnessed it, and God grants it.

In the symmetrical goddess of Truth, before which man is coming to kneel and worship, is embodied every belief, every desire, every utterance, and every action of the human world.

Every sin is an edict of Divinity. Every pain is a precept of destiny.

Wisdom is as full in what man calls good and evil, as God is full in infinitude.

It is only the want of sight that makes the perception of evil, that sees no wisdom in it.

It is the darkness of the seer that makes the darkness of sin seen in another.

Progression is the opening of the sight to see what was not seen before.

Men need not be surprised at the boldness of the age, the fearlessness of men in their utterances, called radical, progressive, wild, fanatical, crazy; for these utterances are analogous to those made by Christ; they are unpracticed yet, and are, by the dim sight of selfishness, called blasphemous.

These utterances must come, and they will come bolder and heavier than they yet have.

Self-righteousness, self-excellence, conservative materialism, and the dying embers of old institutions will anathematize them, and war with them, but will thereby only hasten their own destruction.

All the province of God and goodness has been claimed by selfishness, and will continue to be, with the bitterest opposition to, and the most scandalous representations of, liberality. While liberality, which is true Christianity, will stand firm and unmoved in clemency, in mercy, in charity, in love, non-resistant to what has been called wrong and evil, claiming heaven for all, equal rights for all, and freedom from the bondage of man's devices, common decency, common sense, and for a common humanity, Christ, and Christianity.

Letter from Laura De Force Gordon.

After seven months' itineracy in that frozen region known as "Away down in Maine," where warm, generous hearts, and kindly, smiling faces cheer the soul through six months of winter and snows five feet deep, thermometer down, down, (I dare not estimate the degree,) I find myself, (that is *both* "halves" of me,) in the more congenial climate of the "hub."

The climate alone is more genial, for never, during eight years of life as an itinerant, have I ever found better, truer friends than among the good people of Houlton, Me., and vicinity; who, by their zealous enlistment in the cause of progress, induced me to remain six months after my first engagement for one month, as a pioneer, was concluded; during which time the lectures were largely attended, and most generously supported. The readiness with which the people there accepted the gospel of our glorious philosophy, is truly astonishing. There was but one avowed Spiritualist in Houlton (by whose invitation I went,) prior to my first lecture there; now there are scores, who, so far as they know of our "Religio-Philosophical" religion, endorse and defend it with a determination and zeal worthy of the oldest and most experienced among us.

That which is most extraordinary, is the fact that (with a few exceptions,) they know nothing whatever of the phenomena of Spiritualism. No mediums have ever visited them in a professional capacity, and there are none amongst them who seem possessed of such powers, which they are each and all so very anxious to have demonstrated.

The gift of healing has, however, been proven a reality to some of them, by Dr. Newton, while at Portland, last fall, and by Dr. Main, of Boston, who heals by medicine, and giving the most accurate diagnosis of disease, at any distance, by a lock of hair or photograph of the patient. Mr. Blake, a well known resident of Houlton, whose little son of ten years had been totally blind in his left eye since three years of age, visited Dr. Newton while at Portland, last October, taking the boy with him. After an operation of three minutes he recovered his sight perfectly, and now, after five months, is blessed with unimpaired vision, which proves the cure *permanent*.

This was the only *cure* performed on those who went from Houlton, for mostly those who were hopelessly infirm and incurable, visited the Doctor, but all were more or less benefited. C. E. Gilman, Esq., tested the wonderful power of Dr. Charles Main, a short time since, by sending for an examination, through the medium of a lock of hair, of his wife and a little niece. The result was most satisfactory. The Doctor not only gave all symptoms correctly, but named the disease and the causes which produced it, going back to circumstances which occurred forty years ago, when Mrs. G. was but a child.

In both cases the most perfect satisfaction was given. I merely refer to these instances of the wonderful power of healing through spirit agency, out of the innumerable ones that might be cited, to illustrate the nature of the few *facts* that have tended to awaken the minds of the people of H. to a further investigation of the subject of Spiritualism. With a heart filled with happy reminiscences of the last half year, passed with my kind friends in Houlton, I bid them adieu and return to Boston.

Last Sunday was to have been my first appearance before the Lyceum Society of Spiritualists for two years, but the grand military ball, which came off at the Boston theatre on Monday night used the Melodeon as a supper room, consequently the Spiritualists and Parker Fraternity, (who occupy the Melodeon in the morning,) were obliged to seek for a "meeting house" elsewhere, or have no service.

A good Baptist minister, I am told, took occasion to thank God in his sermon last Sunday that the ball, though a great sin, retarded a greater one, by preventing those dangerous Spiritualists from disseminating their pernicious doctrines.

Being at liberty for the day, I availed myself of an opportunity to hear Miss Susie M. Johnson, who is now lecturing to good acceptance to the Spiritualists (free meetings,) in Chelsea. The lecture was "Science *vs.* Religion," and was well delivered and highly appreciated by a very large audience.

From every region throughout the country comes the cheering intelligence of increasing interest on the part of the people at large, and more earnest, zealous devotion, if possible, of the public teachers in disseminating the beautiful truths of our Harmonial Gospel.

Yours for Truth and Right,

Laura De Force Gordon.

Boston, March 8th, 1866.

Sharp.—The past fall, as a lady, modestly attired, was on her way to the city of New York, on board one of the Hudson river night boats, she sat quietly reading in the ladies' cabin, when a flashily-dressed dame, mistaking her for a servant, rather rudely accosted her, with "Do you know this cabin is for ladies?" "Certainly I do," was the answer, "and have been wondering for some time why you were here."

For the Religio-Philosophical Journal.

Winning Fame.

BY THE AUTHOR OF "GAZELLE."

Oh ye, who see a mighty name,
As bright and distant as a star,
Glow on the high-hung scroll of fame,
Hast questioned what its prices are?
It blazes through self-sacrifice;
It has been stamped by ceaseless strife;
Its sculptor took a martyr's guise
And sacrificed man's common life.

He heard the merry world rejoice
While he was working for its good.
He sat alone with silent voice,
Like Dante in his cloak and hood.
He heard a dulcet voice ring out,
And caught the music of a name,
But let them pass and turned about
To touch the shining skirts of fame.

He said, "Pass on, oh, dancing feet,
And pretty head, with odorous hair;
And mobile lips, so red and sweet,
Stop not to tempt my heart from care.
Friendship, go by! I am not thine,
Though thou art beautiful as day!
I worship at another shrine,
Where fires are lit which burn alway."

And so he lived, and toiled, and died,
And quietly was lain to rest.
A willow mourned, a ringdove sighed,
And verdure sprang above his breast.
A thin white slab preserved his name;
The world had let his memory die;
When lo! upon the list of fame
His name breaks glittering on its eye!

Our Corporation.

We respectfully call the attention of our readers to the subjoined act of the Legislature of the State of Illinois, incorporating the Religio-Philosophical Publishing Association. It will be found to contain the largest powers ever granted by a legislative body to any corporation. Among those powers is the right to increase the capital stock from one hundred thousand dollars to an unlimited amount from time to time as the Board of Directors may deem expedient for enlarging its facilities and carrying on its business in all its varied branches. There is nothing known to the mechanical arts, or calculated to promote the arts and sciences, that this corporation is not authorized to carry out.

It is endowed with power to receive by bequest, gift, grant, purchase or otherwise, real and personal estate to an unlimited amount, and to improve and dispose of such estate, in any manner said corporation may believe expedient.

All courts are bound to construe the law liberally for the purpose of carrying out the objects of the act of incorporation.

It is a query in the minds of many how it could be that the Legislature of the State of Illinois saw fit to grant a charter of such extraordinary powers to a class of people everywhere so evilly spoken of as Spiritualists are.

We admit that we expected our Bill for an Act of Incorporation would meet with strong opposition while passing through the hands of the committees of the Senate and House of Representatives, as well as on its final passage, and that its usefulness as a charter might be thereby greatly impaired, if not wholly defeated. Suffice it to say, however, its friends were numerous in both branches of the Legislature, and the Executive being of our school of philosophy, our original, broad and liberal Bill for an act to incorporate the Religio-Philosophical Publishing Association was passed and became a law without a single amendment or scratch of the pen; and under that act our corporation commenced business on a large scale on the seventeenth day of May last. According to recent Government Revenue exhibits, ours is the second book and general job printing establishment in the Northwest, the *Chicago Tribune* Company only paying a larger government revenue on its job work than the Religio-Philosophical Publishing Association.

Theirs is an institution of many years standing, with a large political patronage. Ours is of but ten months date, with no prestige of success but our own inherent merits. That we have the facilities for doing, and do execute the best work in the Northwest, cannot be successfully contradicted.

The object of our Corporation is to aggregate capital to a sufficient amount to be able, not only to compete with all other Publishing Institutions, but to publish all classes of reformatory and liberal works at lower rates than any publishing house has ever done before, not even excepting the Methodist Book Concern, and yet to so conduct our financial department that every dollar of stock invested shall pay the stockholder larger dividends than government bonds, and yield as large interest and returns as any legitimate business transactions could.

One of the objects in becoming incorporated was to afford opportunities for every liberal minded man and woman throughout the length and breadth of our country to become a stockholder to the extent of one share or more in this vast liberal Institution.

The stock is, as will be seen by reading the Charter, divided into shares of fifty dollars each, ten per cent. or five dollars on a share to be paid down on subscribing, subject to future calls as occasion may require. As yet no call has been made above the five dollars paid at the time of subscribing. Many chose to pay more, even to the full extent, on subscribing, for the sake of the investment and to help start the Institution; that of course was voluntary on the part of such subscribers to the stock.

It is the policy of the Corporation to get as much stock issued, and call as few payments of instalments thereon as possible. We feel that the liberal element of the country should be enlisted in this enterprise as stockholders. Every one should feel able to say IT IS OUR INSTITUTION. It should be built up and stand before the public as a self-sustaining body. To accomplish so noble an object we invite our friends everywhere to read our Charter carefully and then ask themselves if it is not a duty they owe to the great cause of civil and religious reform, to stand by and help erect an Institution which is designed to promulgate the eternal principles of human emancipation from the thraldom of ignorance, superstition and every conceivable phase of slavery, physical and mental?

Our Institution must be enlarged to meet its rapidly increasing business requirements. A constant demand is being made upon us to publish books, beyond our present capacity. We have five power presses running now, but we must have more. We must have a bookbindery and stereotype foundry of our own. We must commence without unnecessary delay a child's newspaper to meet the wants of the rising generation and the age—such as shall be fitted for the rapidly increasing necessities of the many Children's Lyceums being formed in different parts of the country.

In a word, our Institution has sprung up at the right time, and its mission is to be an immense power in the land. We trust our friends will be numerous, and feel willing to second our movement by cheering words and noble acts. Let us work together. Let us all invest enough of our material means to make us feel a deep pecuniary interest in the growth and prosperity of the new Publishing House.

The stock in this Corporation will be a safe investment for those who desire to provide an annual income for relatives and friends. Investments of this kind can be transferred from one to another at pleasure. We give the form of a subscription to the capital stock of the Corporation, and hope to receive subscriptions for one or more shares from each and every friend of humane and liberal principles. We know that there are thousands of Spiritualists and other reformers, who have means invested in government bonds and other kind of securities. To such we wish to say, you can change your investments into full paid stock of this corporation with the fullest assurance that your returns will be every way equal, and probably much larger, than they are now upon your *seven thirty bonds*.

We wish you to consider this matter well and think how much better it will be to help build up your dearest principles by such an investment, and at the same time increase rather than diminish your annual incomes. We have not urged the subject of becoming subscribers to the capital stock of this Corporation upon our friends until now, for the reason that we desired to present our newspaper to the public long enough for it to be a guarantee of its merits and worth. This issue closes the first volume of twenty-six numbers. That it is a great success and worthy of our noble cause, is everywhere admitted. In view of that fact our Corporation boldly claims a position as an Institution, faithfully performing its designed mission and worthy of encouragement and support financially and morally. Again, let us say that upon a fifty dollar share but five dollars is required to be paid down, and but fifteen dollars more during any one year, and perhaps no more unless the stockholder chooses to do so for the sake of a good investment. The books of the Corporation are always open for subscriptions to the capital stock. All sums paid in will be used for the purpose of procuring additional machinery, thereby increasing our facilities for supplying the public demands.

We cordially invite our friends to call at our printing establishment at Nos. 84, 86 and 88 Dearborn street and witness the workings of our fine machinery as well as the quality of our work.

Those who desire to subscribe to the capital stock will address Geo. H. Jones, *Secretary*. Those who wish to make further inquiry upon the subject, will address S. S. Jones, *President*. All letters should be addressed to P. O. Drawer 6325, Chicago, Ill.

"An Act to Incorporate the Religio-Philosophical Publishing Association."

"Section 1. Be it enacted by the People of the State of Illinois, represented in the General Assembly, that Stevens S. Jones, Henry C. Childs, Sylvester H. Todd, Warren Chase, Leo Miller, Frank Wadsworth, Charles H. Waterman, Warwick Martin, Moses W. Leavitt, Lewis Elsworth, Seth Marvin, Moses Hull, Edward O. Smith, Alexander V. Sill, William White, C. M. Plumb, M. M. Daniel, M. F. Davis, J. M. Peebles, Henry T. Child, Benjamin Todd, J. P. Bryant, J. R. Newton, W. F. Jamieson, F. M. Brown, S. J. Finney, Frank H. May, George Shufeldt, A. Burnham, William Reed, James F. Knowlton, Ira Porter, David Brunson, Thomas Richmond, S. Paine, A. H. Robinson, A. Wilhelm and Milo Porter, and their associates and successors and assigns are hereby created a body politic and corporate, under the name and style of the "*Religio*-Philosophical Publishing Association," and shall have perpetual succession, and by that name they are hereby made capable in law and equity, to sue and be sued, plead and be impleaded, defend and be defended, in any court of law and equity in this State or elsewhere. To make, have and use a common seal, and the same to renew and alter at pleasure; and shall be, and hereby are vested with all powers, privileges and immunities, which are or may be necessary to carry into effect the powers and objects of this act as hereinafter set forth; and the said association is hereby authorized and empowered, to purchase or manufacture all necessary materials for, and to carry on in all its varied branches and departments, the business of publishing, printing, binding, making and vending books, maps, periodicals, pamphlets, newspapers, and all other printed, painted, lithographed, photographed, mechanical and chemical matter, for the diffusion of knowledge and the promotion of the arts and sciences, and to establish all such agencies, depositories and bureaux as shall be deemed expedient by said association.

And the said association is empowered to hold real, personal and mixed estate, by purchase, gift, grant, bequest, or otherwise, and to convey the same in any manner they may deem expedient.

And the said association may lease or rent real and personal estate, and erect and repair such buildings, privileges and appurtenances as shall be deemed necessary to carry on and execute the business of said association, and make their property serviceable and valuable.

Sec. 2. The capital stock of said association shall consist of One Hundred Thousand Dollars, and may be increased from time to time by the Board of Directors of said association, as deemed necessary, which capital stock shall be divided into shares of Fifty Dollars each.

Sec. 3. The immediate government and direction of said association shall be vested in the fourteen first above named corporators, who shall constitute the first Board of Directors, and shall hold their office until others shall be duly elected as their successors, and enter upon the duties of their office, in accordance with the provisions of the By-Laws of said association; and a majority of the Board of Directors shall form a quorum for doing business.

Sec. 4. The Board of Directors shall elect one of their number president of the association, and such other officers and agents as the By-Laws shall require.

Sec. 5. At all meetings of the stockholders, each stockholder shall be entitled to cast one vote for each share of stock holden, subject to such general regulations as the By-Laws shall provide; and no person shall be eligible to be elected to the office of Director, who does not own and hold, at least ten shares of stock, on which has been paid at least ten per cent.; and there shall never be more than forty members in the directory, the number to be regulated by the By-Laws. And should it at any time happen that a Board of Directors shall not be elected at the time fixed by the By-Laws, said association shall not for that cause be dissolved, but the old Board of Directors shall hold their office until their successors are elected, and enter upon the duties of their office; and should the President or any of the Directors die, resign or be removed from office, refuse to act, or in any way become incompetent to act, the Board of Directors may fill any such vacancy, so occasioned, until the next regular meeting of the stockholders for the election of officers of the association, and may, in the absence of the President and Vice-President, appoint a President *pro tem.*

Sec. 6. The Board of Directors may, from time to time, open and close the books of the association for subscriptions to the capital stock, under such general restrictions and conditions as shall be provided in the By-Laws and subscription lists of the association. And it shall be lawful for the Board of Directors to require payments of the sums subscribed to the capital stock, at such times and in such proportion and on such conditions as they shall deem fit, under the penalty of the forfeiture of all previous payments thereon—notice for such calls for payments to be in accordance with the conditions of the subscription list and the By-Laws of the association.

Sec. 7. And for the better promoting the business of the association, the Board of Directors by the President or other agents duly empowered, may negotiate a loan or loans of money or credit to the amount of their capital stock, and may pledge the credit and property—real, personal and mixed estate—and all its rights, credits and franchises, for the payment thereof, and may execute promissory notes, bonds, mortgages, deeds of trust, and any and all forms of vouchers, at any time deemed necessary, and may prepare a sinking fund or other means for the payment of the same, and do all other necessary and proper acts to promote the general interest of the association. And said Board of Directors may, from time to time, adopt and amend all necessary By-Laws for the regulation of the business of the association, not in conflict with this act, and the laws of the land, and rescind them at pleasure.

Sec. 8. This Act shall be deemed and taken as a public Act and shall be construed beneficially for all purposes hereinbefore specified or intended, and be in force from and after its passage.

"Approved February 16th, 1865."

UNITED STATES OF AMERICA, } ss.
STATE OF ILLINOIS, }

I, Sharon Tyndale, Secretary of State of the State of Illinois, do hereby certify that the foregoing is a true copy of an enrolled Law entitled "An Act to incorporate the Religio-Philosophical Publishing Association," now on file in my office.

In witness whereof I have hereunto set my hand, and affixed the Great Seal of State, at the City of Springfield, this sixth day of March, A. D. 1866.

(SEAL.)

SHARON TYNDALE,
Secretary of State.

The editor who "did not mind his stops" introduced some verses thus: "The poem published this week was composed by an esteemed friend who has lain in his grave many years for his own amusement."

For the Religio-Philosophical Journal.

To the Committee of the Educational Reform Movement.

The law of God is written in our hearts. The law of God is justice—a balance compensation in all things. Yet how hard the world has tried to substitute something else! We occasionally have gleams of inspiration which say "each man shall answer for his own sins," and similar expressions; but practically, there has always been an endeavor to shift individual responsibility. In religion we have the Atonement, and for social order the government of force; and men, by resigning themselves to the protection of Church and State, become slaves to both. When man is recognized as sovereign of himself, "a law unto himself," a combination of immortal principles sufficient to guard and guide, then there will be a commencement of true living. The working out of the principle will be a work indeed. If we only recognize it with our intellect, and commence to apply it with the same motives that our present one-sided system is applied, *viz:* protection and gain, we shall either fall or have to be revivified in order to carry on the work. We must *wish* to be our own saviours, our own governors, or in other words, pay for all that we receive, both in the realm of morals and in the physical world. We must ask no one to be a law for us, but be patient and persevering in the work of developing the laws that are written in our hearts.

The whole system of education will have to be reversed. Instead of "get," the first lesson will be "live." The first lessons to the child are, *get an education*, in order that you may live easier than to work; get hold of Christ in order that He may save your soul; give allegiance to those in power, in order that they may protect you. This *getting* system will have to be dropped, and the living and paying system adopted, and each individual be willing to do his own work, and be his own guardian. If this was the earnest wish of every individual, it would soon develop a form of society very different from that which we now have. Individual growth and responsibility is the only permanent basis for society to rest upon. Such a starting point would develop many new and true things in every department of life. Woman would find her true position. Our conceptions of the beautiful would be more correct and just. Our fashions would not interfere with health and labor, for work would be worship.

When individuals wish to make their lives responsible to themselves in every way, and accompanied with the moral conviction is intelligence to apply it practically, it will be a commencement for a permanent condition of society. One reason humanity has suffered so much is because it has so long endeavored to live outside of the true law.

I consider that your movement is in harmony with true principles; therefore I wish to express my sympathy with it. I think all minds that are settled on this question of individual responsibility will rejoice to see the work commencing. It would be well for all who do, to report themselves in some way to the Committee so that they may know how much co-operation of sentiment there is. No doubt there will be some who will not only sympathize, but become active workers.

Yours truly,

Loretta Mann.

Rome, Lenawee Co., Mich., March 8, 1866.

For the Religio-Philosophical Journal.

N. Frank White in Chicago.

This talented young man delivered six discourses, on the last three Sundays, for the First Society of Spiritualists, in this city. His audiences were large and appreciative. The Spiritualists, and all who have heard him with attention, have been delighted with his addresses. His last discourses, for the present, will be delivered on next Sunday. It is a matter of regret that he was not employed for six months, instead of one. When we engage speakers of little or no ability, which is seldom the case, one month may be sufficient for them; but such speakers as Brother White, who can deliver masterly discourses on a great variety of subjects, can do little more than make a commencement in one month. It is scarcely doing them justice to employ them for so short a time, and certainly the benefit to the audience is greatly diminished thereby. We are happy to be able to state that Brother White is expected to return to lecture in this city again soon.

Brother White is not a stranger in the great Northwest. We have seen him and known him before. Some eight years ago he commenced his public lectures in the State of Wisconsin. At that time, he was an unconscious trance speaker, of a high order and great power. Now, he is perfectly conscious of all he says, but is under a powerful spiritual influence, while delivering his discourses. His addresses, though not prepared, studied, or written, are finished productions, suitable for the press, without alteration or revision. His language is chaste and classical, his reasoning profound and convincing, his action suited to the word and the sentiment, and his logic and arguments irresistible. He manifests great earnestness and sincerity in his addresses, but a little more physical force, if he had it, would add to their effect on a certain class of hearers.

Brother White is one of our very best and most able and useful speakers. What adds much to the good effect of his discourses, is the fact, that in his daily public and private life, he lives out the beautiful and sublime truths which the high and holy spirits teach through him in his addresses. He possesses much of the purity, gentleness, love, and spirituality of Jesus. Even the late unfortunate war, which has filled the hearts of so many men and women, North and South, with hatred and revenge toward each other, does not seem to have affected Brother White in this way, though for some time he took part in it. Of one thing the Spiritualists, wheresoever he goes, may be assured: Brother White will not disgrace you, in conduct, in word, in action, or in public speech. I speak thus, because I have traveled with him, eaten with him, roomed with him, conversed with him, and preached with him, for days, weeks and months. It is because I know him that I take the liberty of thus writing. I know his extreme modesty will be shocked at what I have written respecting him; but admiration for him as a speaker and as a man, compels me to say what I have. I could not well avoid, and he must pardon me.

Bro. White was, before he devoted his time to public speaking, one of the best test mediums I ever knew. Messages from the spirit world through him, were not only clear and satisfactory, but always reliable. The writer was fortunate in becoming acquainted with Bro. White soon after his conversion to Spiritualism, and the many messages which he then received through his organism, were to his thirsty soul, like rivers of water in dry places. May God and the angels attend our worthy brother wherever he may go.

Warwick Martin.

For the Religio-Philosophical Journal.

Co-operation vs. Competition.

To one who reads your Spiritualistic journals and hears your Spiritualistic speakers, it is clearly manifest that Spiritualists, as a class, claim for themselves superiority over all denominations, both in philosophy and morals. They claim that Spiritualism is the philosophy of nature, as applied to the higher departments of human relationship—that it not only sets forth simple and beautiful views of the spirit world, but that it contains within itself the principles of human brotherhood—that these principles are practical, having power to lift man from his present state of discordant selfishness to one of harmony and truth. They claim that the religion of the churches is a failure, that Christianity as preached and practiced, is a failure; that it does not and cannot meet the wants of humanity, but that Spiritualism is the religion of nature, ultimate and absolute, capable of accomplishing all needed reforms. These are high claims, involving high responsibilities; and the question naturally arises, *What are the Spiritualists doing* in the way of practical demonstration of the superiority of their faith? *What are they doing* by way of translating their glorious philosophy into actual life? *What are they doing* by way of organizing society on the true principles of human brotherhood? *What are they doing* in social and business life to illustrate the beauty and goodness of the *Harmonial* Philosophy?

The business of the world is conducted on the principle of *selfish competition*. This competition is strife, a species of war. The shrewd and strong overreach and override the ignorant and weak. There is a constant clashing of interests. The buyer wants low prices, the seller high. One firm is tempted to dislike and depreciate another. "No two of a trade can agree." The whole system of speculation is selfishness running riot. Every young man coming into active life is tempted to live at the expense of others, to trade and scheme and speculate. The principle of the business world is, "Every man for himself, and the devil take the hindermost." What is the result of all this? Jealousies, strife, hatred, inequality. The winners enjoy the good things of life; the losers come to poverty and wretchedness. Intellect may be sharpened, but the heart is hardened, the moral nature is deteriorated. Suppose a man die without leaving a competency for his wife and children—what becomes of the widow and orphans? Where is their kind home, or their cherishing friend?

Suppose an aged person is left without money or friends—what is his lot? Who is there to help a weak or suffering brother? What provision is made for the unfortunate and helpless? How many go down into the dark night of painful toil and silent anguish and premature death? They needed the *co-operation* of friends and brothers, but found only the *competition* of the business world.

Under this competition they faltered and failed, receiving only a life of sorrow and suffering.

Again the question recurs, if Spiritualism be the religion of humanity, what does it propose *to do* for humanity? Philosophical dissertations and eloquent lectures are well enough, as far as they go; but they do not reach the difficulty, do not touch the *cause* of social evils. Is not this cause to be found in the very organization of society? in the individualism of so called civilized life? compelling every man to be a *competitor* instead of a *co-worker*, resulting in the fullest and worst degrees of isolation. How many heads of families are toiling and struggling under the burdens of life, scarcely able to furnish a poor scanty support to those dependent on them. How many wives and mothers are bending and falling under the drudgeries of the isolated household. How many children are made to drink the dregs of bitterness, and utterly lose the rich heritage to which they should be born. How many young men just entering the threshold of business life, working for merchants and manufacturers, are isolated from all home influences, from virtuous female society, from all refining and elevating influences?

Looking at society thus in its warring elements of isolation and competition, is there not something *fundamentally* wrong? And is not this fundamental wrong in the isolations of social life, and the competition of business life? Is it not time to look these things fully in the face, and to devise some practical method of solving the difficulties. And is it not the high privilege and duty of those who believe in the Harmonial Philosophy, to do this noble work?

If this is deemed worthy of publication in the Journal, I may follow it with some further thoughts and suggestions on the subject.

W. T. Allan.

Geneseo, Ill.

Letter from Dr. H. T. Child.

The ball keeps moving, the Third National Convention (now a permanent organization) having been called to meet in Providence in August next. The States are moving into line. Vermont for many years has had a State Society. Massachusetts has recently established one, and done nobly by employing a State agent—other of the New England States are moving in this matter. New Jersey has her call out for the 24th and 25th of May, and we have just issued one for the State of Pennsylvania to meet in this city on the 22d and 23d of May.

It is the intention of the friends here to form a State Society, and put one or more lecturers into the field, who shall supply the pressing want that is felt in many parts of our State, where there are a few Spiritualists who would like to get up meetings, but who have not the means to compensate lecturers. I am constantly receiving calls for help in this direction, and I am certain that with proper exertion every State in the Union could have a Society, and raise at least $500—one hundred subscriptions of $5 each would do it—and put some of our good pioneer lecturers in the field. Not that I think this sufficient compensation, but they ought to be aided locally by collections; so as to distribute the burden, and awaken more interest in the subject.

Spiritualism is no idle dream. They who accept its truths and would receive its blessings must work earnestly and constantly, and they will find it pays well. I have been at work all my life for and with the spirits, and though it has cost me something pecuniarily and socially, yet it has paid me well. The spirits do not owe me anything for all the toil and suffering I have endured. I have learned that when suffering comes upon me, and it does come without stint upon all mediums, it is always followed by a glorious resurrection, a lifting up of body, soul and spirit, and I can understand why one should have said

"For all I bless Thee, but most of all for the severe."

I wish to stir up our friends in every State to the importance of moving in the direction of organization, State and local. Let the whole nation and continent come into line, and without any restriction upon individual rights, we may show to the world that we are a power in the land, and that

there lies a power behind us more mighty and effective than any that has ever been known in the world—a power that has controlled the destiny of nations and individuals in the past, and that is working still more effectually now in these directions.

Yours truly,

Henry T. Child, M. D.,
634 Race Street.

Philadelphia, March 13, 1866.

Letter from Dr. Mayhew.

Dear Journal: My last letter was from Loami, Ill. Having finished my work there, I took up my journey again, and proceeded to make my long proposed visit to Springfield, Missouri. I arrived at St. Louis on the Saturday morning, and had to stop till Monday, waiting for a further conveyance. My good brother Osborne and his dear lady received me very cordially, and showed me much kindness. On Saturday evening I had the pleasure of witnessing manifestations of spirit presence through the mediumship of our good and faithful brother, W. T. Church. I will not take up your space by detailing them at length; but merely say that they fully equaled all that has been said of them by others, so far as I witnessed them. The music on the accordeon by the little Swiss spirit, was finer than any I ever heard upon that instrument; the trills were exquisite, and the closing diminuendo notes so finely drawn, that it required a fine ear to decide where sound ceased and silence began. I hope all who can will visit Bro. Church's circles without fail.

On the following Sunday I had an opportunity of hearing our good sister, Lizzie Doten, for the first time, and was much pleased with her inspirations. She is doing a good work, and is well worthy of all encouragement. I wish she could labor more in the West. She is needed, and if she should again return, I would urge all my friends to endeavor to secure her valuable services. The last lecture I heard from her, "The Philosopher and the Fool in the Spirit World," revealed golden truths to her hearers. I wish the world could have heard it. Angels bless Sister Doten.

I also visited the St. Louis Children's Progressive Lyceum, and was much delighted with what I heard and saw there. Bro. Davis, with the officers and leaders, have done thus far a good work. Its beautiful results can only be justly estimated as eternity reveals them.

On Monday I proceeded by rail to Rolla, and from thence one hundred and twenty miles by stage, over the Ozark Mountains to Springfield, over, I think, by ten times the roughest road I ever traveled. If Jordan was half as rough, I should feel inclined to dodge it as long as possible. I was shaken almost to a jelly, (a simile,) and my poor bones ached for three days after. Let not other lecturers avoid it on that account; they will live through it, and I do not think they will find the roads so bad as I did, as they were much worse than their worst condition usually is.

Arrived there, however, I was amply rewarded for the difficulties of the journey, by the very cordial reception given me by Bros. Dr. Hovey, Massey, and hosts of warm friends besides. I delivered a course of seven lectures to a very constant and attentive audience in a church hired for my use. A conversational meeting was held on Sunday morning, which was very interesting. I recommend these conversational meetings as being a great means of good; in them, minds ask for and receive just what they need. While here I visited the Orphans' Home. This has been instituted and managed by one lady, Mrs. Phelps, the wife of Senator Phelps, with the aid of the benevolent in Springfield and elsewhere. The orphan inmates who are clothed and fed and educated are destitute of either parents—the result of the war. They are the offspring of Arkansas refugees—many of them were found in a perishing condition in the woods, and brought in by our soldiers. Their ages vary from three to fourteen years—the great majority of them are mere children. This kind mother of the destitute opened her large heart to receive and care for them, and surely angels aid her, and Divine blessing will rest upon her, and her brow in the Summer Land shall be encircled by a diadem resplendent with the gems of good deeds performed on earth. I would now appeal to the rich in this world's goods, who are found beneath the banner of Spiritualism—to you is entrusted wealth that it may be used for good—not that it may be hoarded. Consider the orphans, and send of your abundance to our good Sister Phelps; strengthen her hands by your sympathy and bounty. You cannot surely allow her to lack for means. She has no Society to aid her, and no help but from generous souls who love to do good. To forty-seven destitute children she is as a mother, and were your children destitute and within her reach she would be one to them, too—and you cannot tell what *may* be. I think, if I remember rightly, her home has been the asylum of one hundred and twenty such. Some have been claimed by relatives, some provided with homes—the rest remain. Surely this appeal will not be in vain?

I also visited the school for the children of the freedmen, and was much pleased at the proficiency which some manifested, and the earnestness of all. I had the privilege of speaking a few words to the school, and when I left them the "God bless you, sir," of one dark skinned young brother, was worth more to me than the praises of a multitude. This school is in charge of two young ladies from Richland, Iowa, sent by the Quaker friends in that vicinity, and sustained by them. I regret that their names have passed from my memory. These young ladies, in their labors of love, strange as it may seem, are looked down upon with contempt. Instead of sympathy from the followers (professedly so,) of Jesus, they reap sneers and reproaches. I sat near them at a public meeting one evening, when an immaculate lady, sitting near them remarked, (so that she might might be heard,) upon the *nigger teachers*, and thought "they had better bring a *nigger* with them," or something to that effect. Shame upon you, ye disgrace to humanity. Out upon such contemptible conduct! Go to those whom ye despise for their works of goodness, and learn from them to fulfil your *duties* to your brethren and sisters, though their skins be dark. Remember "God hath made of one blood all nations of men," and while you ignore your duties to them, you are degrading yourselves for the future life. Labor on, dear sisters; the sympathies of the good and pure everywhere are with you, and your future reward is sure.

I think ere long there will be an organization of the Spiritualists in this place, and I hope a Children's Progressive Lyceum, also. I tried to procure subscribers for you here, but did not succeed. I have, however, the promise of several which will reach you through Doctor Hovey.

Having completed my labors here, I took another shaking and returned to St. Louis, where I attended Mr. Church's circle for the benefit of the editors of that city. The particulars of this occasion have been already given to the public. From there I returned to Springfield, Ill., on my way to Oskaloosa, Kirkville and Ottumwa, Iowa, of which visitations I will inform you in my next.

Yours for Truth and Humanity,

John Mayhew.

Springfield, Ill., March 13th, 1866.

Letter from New York.

Dear Journal: I was greatly gratified (on visiting the editors' department of the *New York Herald*, the other day,) on hearing an *attache* of that paper pass a flattering encomium on the Religio-Philosophical Journal. It proved to me that they at that office know how to appreciate truth and intelligence. I firmly believe that they, too, would advocate the glorious cause of religious and political progressionists, everywhere known as Spiritualists, were it not that they know the side on which their bread is buttered, and in order to sell their paper they have to pander to the mordid appetites of the masses of the community who are in Orthodox chains trembling over hellfire every day they rise.

It takes bold, unselfish men and women to come out from the embrace of the churches and their fashionable societies, take their cross on their shoulder and the keen axe of truth in hand and penetrate into the wilderness of superstition, and as brave pioneers to cut and hew, right and left, felling in a Christianlike and philosophical manner the proud and sturdy oaks, as well as the troublesome brambles which block up and stand in the way of the great car of progress and true civilization, which is rolling on, crushing out priestcraft, error, bigotry, superstition, idolatry, false imaginations, foolery, vain glory and hypocrisy, with a thousand and one other ills in human society, all of which must give way before the melting rays of the sun of truth and fall down as Saul of Tarsus before the spirit light.

Thank God we are having that light shining into dark places in various ways and shapes. Mediums are rising up all over the world. The Journal, the *Banner*, and other heralds are sounding in the advance the approach of the vanguard of the mighty hosts who are on their march to the great city of brotherly love. They are already frightening the Orthodox devil (scarecrow) out of his wits, and will have him put on his "Sunday go-to-meeting clothes" every day in the week, even going into the dirtiest street (Wall street) in New York city.

"There are glorious days a coming, boys, wait a little longer." The idolatrous houses of worship in our midst are destined to be very soon dedicated to the true and living God. The work has already commenced. The black gowns and other liveries of the poor devil are being doffed, and the bright robes of the righteous God appearing in many pulpits throughout the land. True religion to God is being inaugurated and the children of men will ere long worship Him in sincerity and truth. But pardon me whilst I make another prediction. I see that much trouble is to come upon us before we can be free as a religious people. Popery is to make us much trouble in this nation, and before the latter part of 1870 will deluge our nation in blood. I believe that the conservative party, *Fenians*, with other branches of Popery, are now uniting against the progressive reformers, radicals, colored people, and though last, not least, the Spiritualists, in deadly combat. But won't the result be glorious when the smoke of cannon and the dark war cloud passes away. Oh! how bright the sun of righteousness will shine on those who remain and are quickened in spirit.

I feel I shall not pass away before all is fulfilled. I warn Spiritualists to be at their posts, stand ready to meet the Prince of Darkness in whatever shape he may come. Our souls are marching on (and as John Brown's) with our knapsacks on our backs, we are traveling to the promised land of light and knowledge, where each man will know how to love his brother, where none shall need to ask, "Know ye the Lord?" but where "all shall know Him from the least unto the greatest." Protestant churches, without distinction, will unite to crush out unprogressive Popery, which is just where she started fifteen hundred years ago, and where she will remain until wiped out by the finger of God, through the instrumentality of his chosen people whom he now smiles upon in this "land of the free and home of the brave"—I mean Spiritualists, who are the "salt of the earth."

Dear Journal, "as a city set on a hill," keep your light burning; be to us a record of truth, and we shall disseminate the will of God through your organism. You are gaining ground daily. Proud New York is bending to your sway. Your evident impartiality and unprejudiced love of truth, from whatever source it may come, is winning for you golden opinions from all who read your well arranged columns, and rejoice that whilst we have a *Banner of Light* in the East, we have also a pillar of fire in the West, to guide us through this wilderness of sin to the promised land. The Religio-Political Association of New York has a work to perform, and will do it ably. "The Lord is adding daily unto His church (Spiritualism) such as shall be saved," through us and other instrumentalities. Our discussions are opening the eyes of the blind, our lectures are food for the soul, whilst our circles are waking the dead to life, and our mediums healing the sick and casting out devils as Jesus did in olden times. All glory to God our Father, and to His sons, our brothers, and to the Holy Ghost within us forevermore. Amen.

Most truly your Brother,

R. D. Goodwin,

Chairman of the Religio-Political Association.

New York, Feb. 20th, 1866.

For the Religio-Philosophical Journal.

The Proposed Convention.

Dear Journal: I noticed in a late number of your highly valued Journal, an earnest request from Henry C. Wright, for your views on the subject of calling a Convention for the consideration and discussion of certain matters of popular religious belief, therein alleged to be not only erroneous and false, but detrimental to the believers in them, and to the public at large.

Not having seen any call of such Convention nor any statement of your views of its expediency, I am disposed to advise the propriety, necessity, and advantage of such a Convention rightly conducted, for a united effort, for the reasons assigned by Mr. Wright, as well as for other additional ones.

Many of the opinions, doctrines and dogmas in matters of religious belief of the present day are so glaringly wrong, evil and disastrous, as to be a reproach and disgrace to an age in which so much knowledge prevails on almost all other subjects. With the full knowledge of the prevalence of such errors and falsehoods, and the full perception of the calamitous consequences attending them, it is difficult to avoid the duty and obligation to expose and do away with such errors and bring the truth to light. Notwithstanding the force of prejudice, and the want of candor and an honest and real desire to know the truth, when its evidences are fully seen, they very often compel a belief in its efficacy. The power and majesty of truth, when fairly and clearly shown, encourages and justifies all reasonable efforts for its success.

I hope, therefore, that such Convention may be called, and that you may favor the public with an expression of your views in relation to it.

One of Many.

Religio-Philosophical Journal

CHICAGO, APRIL 7, 1866.

OFFICE, 84, 86 & 88 DEARBORN ST., 3d FLOOR.

RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION,

PUBLISHERS AND PROPRIETORS.

GEO. H. JONES, Secretary. S. S. JONES, President.

☞ *For terms of subscription see Prospectus on eighth page*

"The Pen is mightier than the Sword."

To Postmasters.

All Postmasters in the United States and British Provinces are requested to act as Agents for this paper—to receive and remit subscriptions, for which they will be entitled to retain forty cents of each $3.00 subscription, and twenty cents of each $1.50 (half-year's) subscription.

To Our Patrons.

Persons sending post office orders, drafts, etc., are requested to make them payable to George H. Jones, Sec'y.

In changing the direction, the *old* as well as the *new* address should be given.

In renewing subscriptions the date of expiration should be given.

On subscribing for the Journal, state the number of the paper at which you wish to commence. When no time is specified, it will be understood that the subscriber wishes to begin with the first number of the current volume, and back numbers will be sent accordingly.

To Our Subscribers.

We appeal to our present subscribers to exert themselves to extend the circulation of the Religio-Philosophical Journal. You know its worth, and by this time must feel that you are warranted in saying to your friends that it is a paper not only worthy of patronage, but financially sound, and that subscribers will be sure to get the paper for the full length of time for which they subscribe.

As an inducement for a renewed effort in our behalf, we make the following offer: Every old subscriber who will send us the name of a new subscriber, full paid, $3.00, for one year, shall receive K. Graves' Biography of Satan, or Emma Hardinge's volume of Lectures on "Theology and Nature," with a fine steel engraving of the author, free, by return mail. Here is an inducement for all subscribers to do a good thing for themselves as well as for us and the cause of Spiritualism.

New Premium for New Subscribers.

Any one sending us fifteen dollars for new subscriptions to the Journal, shall receive, by return mail, either "The Origin and Antiquity of Physical Man," by Hudson Tuttle, "Moses and the Israelites," by Merritt Munson, "Jesus of Nazareth," by Alexander Smythe, or one dollar and seventy-five cents' (including postage) worth of any book in our advertised list.

The Will of God, and the Will of Man.

A great error in relation to the government of God has prevailed in many, if not all, ages of the world. This error is, that in His government of man in a moral and religious view, His desires and designs are more or less thwarted, varied, suspended or controlled, by the voluntary, independent action of man. It is represented by religious teachers, that if a man will, as he can do right, as they interpret acts, then God will be pleased, and will approve and reward him for such acts. If he refuse or neglect so to do, then God will be displeased, and will condemn and punish him for such neglect and refusal. Thus His pleasure and approval, as well as His displeasure and condemnation, are made to depend on the voluntary act of the individual, clearly making the will of God dependent on the will of man.

Now the acts of man which are the expression of his will, are always made to satisfy some want. Man's will, therefore, is the offspring of his wants, and as his wants are the source of all his actions, they precede and produce his will, and urge him to actions to satisfy them.

He is the creature of want, of innumerable wants. He has many wants to be satisfied *here*, and has many for a state of happiness hereafter, to be satisfied *there*. Now who or what is the author or cause of these wants?

Our wants and will do not in any sense control the Almighty or His acts. The creation of all things carries with it the commensurate power and necessity of governing all things. The inevitable consequents are, that all things are rightly and wisely governed. The divine attributes, being constant, universal and everlasting in their action, cannot by any possibility, cause or permit any wrong or defect in any of His works, and there is nothing else in existence but Him and His works. Consequently, He cannot have a partner or an opponent. "A house divided against itself cannot stand."

There are many things which seem to us as wrongs, and are so to us, in our view, judging from our standpoint, which is not always sufficiently elevated to enable us to judge unerringly of Deity and His works. When we allow His attributes their true position and office, we are in the way to avoid many errors.

Do Something.

Man, without action, has comparatively little strength or agility. Trained by the skilful dancing master, multitudes blend together in graceful and harmonious motion, keeping time and place responsive to the stirring notes of the musician. Those who are skilled in these evolutions find in them a joyous hilarity which, at proper times and places, never becomes monotonous. Childhood, youth, mature manhood and womanhood, and declining old age, unless infected with false and ascetic ideas of duty and of dignity, alike delight to respond with well-trained step and graceful motion to the animating notes of lively music. This pleasure is the seal of God's approval of the action from which it springs. In these, and in all other amusements, we have need to limit them by rules deduced from experience. If they are indulged in too frequently, or continued too long, they exhaust and impair those powers of body and soul which are to be chiefly employed in the more laborious duties of life, and give us weariness and debility instead of refreshment and strength. The former is the fruit of their perversion. In a true society young and old should occasionally trip together "the light fantastic toe," and in the mazy dance all should take an occasional part. Spectatorship in every department of human activity is barren and unproductive, and brings only leanness of soul.

The educators of humanity must never forget that those who would mount up like eagles must first begin, like young eaglets, to awkwardly flap their unfledged pinions. In short, abandon mere spectatorship—be no lazy looker on—no mere hearer of the word, but an active doer. In this, and in no other way, can you arrive at the full stature of a true manhood. If you would be strong, useful, happy and joyous, DO SOMETHING.

Our Capital Stock.

Many letters come to hand from writers who desire to know more particularly about the capital stock of this Corporation.

This shows the great interest that is being felt in it, and we most cheerfully respond through the columns of the Journal that all our readers may have the benefit of our reply; and we shall continue to do so from time to time, as occasion may seem to require. We are asked why we desire people of limited means to take one or more shares of stock? We answer it is for this reason—where the treasure is, there will the heart be also. You will thereby feel not only a moral, but a pecuniary interest in the welfare of the Publishing Association. We have called no instalments on the subscriptions to the capital stock as yet, nor do we expect to do so, yet we may; but if any one subscribing to the capital stock wishes to limit his or her subscription to the call of one instalment of ten per cent., which is only five dollars on a share per year, we are perfectly willing to accept a subscription so framed. The form now given limits the liability of calls to three in one year. It can be changed to one for such as so desire. We feel quite confident when friends once become stockholders, they will want to pay up, for the sake of the investment, as well as the good that their means will do in extending the facilities for book publishing.

We have now invested between fifty and sixty thousand dollars. Every piece of machinery is paid for, and a more perfect and well ordered establishment is not to be found in the West, so far as it goes; but a bookbindery, stereotype and electrotype foundry we must have by the first of May. The demands upon us for work are such as to require a continual enlargement of our facilities; and as our Corporation is based upon the idea of co-operative effort, we make this explanation, and ask liberal men and women everywhere to send up their subscriptions to the capital stock. Remember that each stockholder is entitled to one vote for each share of stock owned, and shares of stock are transferable from one person to another, at the pleasure of the owner.

There is no distinction made in this Corporation so far as the sexes are concerned. Women have equal rights with men to vote and hold office. Indeed it is a good institution for women to invest means in. They can subscribe for one or more shares and pay instalments from time to time as they acquire them, and thus, in a short time, have a safe investment of funds that must yield them handsome annual dividends.

This institution is based upon labor and for the promulgation of thoughts and principles. It cannot fail. In conclusion we say to our brother and sister Spiritualists, and other reformers, let us put forth a united effort and build up a Publishing Institution that shall be potent in liberalizing and desectarianizing the world.

Awful Presence.

A writer in the *Independent*, in remarking upon the passing away of Mrs. Gaskell, said: "She laid aside the pen forever, and passed into the awful Presence where all our written and unwritten thoughts must be reviewed at last."

Has Mrs. Gaskell ever been where God is not? It is surprising that *The Independent* still clings to this idea of a personal, localized God. Such Utopian ideas belong to the fossilized religions, not to the living spirits that control the *Independent*.

And why will Christians insist upon prefixing awful to the name of Our Father? What has he done to merit this wicked epithet? One would not apply it to the name of an earthly parent unless some crime had gained for him the title. Say to a child, that had been for long years a wanderer, "You must now go home into the *awful* presence of your father; he knows all your weaknesses and misdoings, and he will render to you your just deserts." Think you that home would be attractive to the child? Would he love the "awful" father? Would not annihilation be preferable to a home with the "awful Presence?" Say to the wanderer, "A good father awaits you, a loving mother will give you a generous heart-welcome," and home becomes to him the soul's resting place—its paradise.

For six thousand years the world has been testing the potency of racks, halters, gyves and dungeons. Frightful representations of burning hells, tormenting devils and revengeful Gods, have been repeated, written and stereotyped to frighten souls to heaven. What good has been accomplished? None. Hate for hate, blood for blood, curse for curse, has been the result. Would it not be well to preach the simple teachings of Jesus, "Love your enemies; bless and curse not"? There could no harm accrue from the experiment.

Do Your Own Thinking.

In what is technically called education, there is nothing so important as to learn to *think*. This habit should be formed early in life, and cultivated with assiduity to its close. If you are invited to do something, always know the why and the wherefore; what is the end to be attained, and whether the way proposed is the best for its attainment. Allow no one but yourself to carry the torchlight by which your footsteps are to be guided, otherwise your guides may fail and leave you in darkness to stumble and fall.

Opinions should be the products of evidence duly weighed in the scales of an honest judgment where the hope of reward and the fear of punishment is in neither end of the scale.

If the Spiritual teachers of humanity would save the race from hypocrisy, they should beware of the use of such texts as this: "He that believeth and is baptized shall be saved, and he that believeth not shall be damned." If that text has not suffered in its translation or in its interpretation, or in both, its original inspiration was from one of the nether hells, for out of it have resulted fear, hypocrisy, discord, hatred, intolerance, persecution, with their countless inventions to inflict woe upon our race.

Distrust as enemies all who would withhold from you your right to think. Discard as teachers all who would assume to think for you.

Responsibility.

The editors of The Religio-Philosophical Journal do not hold themselves responsible for the sentiments expressed by correspondents. Believing in freedom of thought and the right of expression for ourselves, we would not deny the same right to others.

We only ask correspondents to base their thoughts upon principles that will be of benefit to the reader; to write clearly, pointedly, well.

A National Religion.

"Congress shall make no law respecting the establishment of religion, or prohibiting the free exercise thereof."—*1st Art. Amendments to the Constitution of the United States.*

"Washington, Feb. 26, 1866.

"Senate.—Mr. Grimes presented the memorial of citizens of Iowa, asking for such an amendment to the Constitution as will recognize the existence of God and the divinity of Christ. In presenting the above, Mr. Grimes said: Without committing himself in favor of this particular amendment, he was glad to see that the people of Iowa were awake to the importance of making suitable amendments to the Constitution. He did not agree with the theory enunciated from a certain quarter on Thursday last, that those who are in favor of amending the Constitution seek to subvert the Government."

A Constitutional recognition of the divinity of Christ would be the establishment of a national religion. What Congress is prohibited to do by law, the Iowa memorialists would have done by the Constitution. What next follows? Why, that any man, not a believer in the divinity of Christ, even though he were a believer in the one supreme intelligent Ruler of the universe, is disqualified to hold any office of profit or trust in the Government of the United States.

"The fool hath said in his heart there is no God." But will a law or Constitutional amendment take the foolishness out of the heart? Or is true religion coercive? Let the wise exhibit the recognition of God in their godly lives, allowing toleration and equal rights of conscience, as God does, to all his intelligent creatures, and that will be a recognition which He will approve, and that will not result in sectarian strife for supremacy calculated to supplant the supremacy of God in the hearts of men.

A. C. Barnes.

[Ed. Note.—Poor old infirm, palsied, bedridden theology! It is in its dotage. It looks back to its palmy days when it by law could burn and imprison the heretic, hang the witches—apply the thumbscrews and inflict every conceivable torture upon the poor victim who presumed to express a thought that did not harmonize with the dogmas of the church, and like the Israelites who longed for the "flesh pots of Egypt," so they long for the time for this liberal government to retrace its steps and establish a national religion. Poor dotards!

This very class of religionists who have more zeal that our government should recognize Jesus Christ the son of Mary as the great Deific Principle—the life and moving power of the universe—than they have common sense, forget that but a few centuries since their sects were considered as infidel to the then supposed true religion, and their members were deemed heretics, fit only to be burned, flayed alive, or incarcerated in dismal dungeons, there to drag out a life of suffering, because, forsooth, they were non-conformists to the national religion. All this was done by the personal-God-adoring and Jesus Christ deifying, legalized religionists of a few centuries past, and the same condition exists to a considerable extent in Papal Europe to-day; and yet these pious souls of Iowa who are memorializing Congress to establish a national creed, lose sight of the fact that they may themselves soon become victims of their own folly. One step in that direction may open the floodgates which would eventuate in the establishment of a national sect, outside of which no one should be eligible to office or the right of suffrage, and in a short time our country would be the scene of religious strife, paralleled only by the terrible struggles of the Catholics and Protestants during the reigns of Henry the Eighth and the Queens Mary and Elizabeth of England.

Let no one fear for the cause of liberal principles. The day has passed for such a retrogade movement. Every effort of this kind only shows up the rottenness of the old theological fabric—extremes always right themselves. If enough corrupt, cringing politicians could be found in Congress to favor such an Amendment to the Constitution and place the same before the States for its ratification, it would be a backward movement of old theology and would result in an expression of public sentiment which would be as damaging in its effects upon it as the bombardment of Fort Sumter was to the cause of African slavery.

To the Agents of the Religio-Philosophical Publishing Association.

We request each and every one of our agents to be especially active in soliciting subscriptions to the capital stock of this Corporation.

We desire to extend our facilities for doing work, so that we can take the manuscripts of authors and turn out books equal to the very best work known to the mechanic arts, and at prices unequaled in cheapness. Spiritualists are and must continue to be emphatically a reading people. Our best works must be afforded at prices to bring them within the reach of all classes. To do so, it is necessary that our Institution should have a large capital. We must do all of our own manufacturing, and buy our stock in large quantities. By so doing we can afford our works at greatly reduced prices.

Will our agents bear these facts in mind, and set themselves at work presenting this subject to the people, in good earnest? We trust so. Let us work together and reap a great reward in the consciousness of having done our part nobly in the field of reform.

The Little Bouquet.

The proposition to publish a charming little paper for the children, seems to find a general welcome among our Spiritual brethren. The loving mothers who always appreciate the wants of their little ones, give us hearty encouragement. To make *The Little Bouquet*, however, in every way what it should be and what it must be, the good writers must send us plenty of their best productions, and the subscriptions must come in rapidly, or we shall not be able to get out the first number by the first of May. That is what we wish to do. How many little girls and boys will go to work and get up clubs of ten and receive an extra copy of *The Little Bouquet* for their trouble—we mean, rather, for the pleasure of doing so good a deed? Send up the subscriptions and you shall have the most delightful little newspaper that was ever published—one that will give pleasure to the whole household—children, youths, middle aged, grandmas and grandpas. All, all will welcome *The Little Bouquet*, and greet it with smiles as sweet as its own lovely face.

Bible Discussion.

A discussion of the external and internal evidences of the superhuman origin and plenary inspiration of the Bible, between Rev. Geo. Clendenan and Rev. Moses Hull, will commence in the May number of *Hull's Monthly Clarion*, published at Milwaukee, Wis. The discussion will continue through twelve numbers. Those wishing to read this discussion, will address Rev. Moses Hull, Milwaukee, Wisconsin.

Helping Friends.

We most sincerely thank those friends who have so nobly responded to our last week's call for subscriptions to the capital stock of our Corporation. We are in receipt of letters from many friends who are making arrangements to subscribe for, from one share to thirty each, and since our last issue we have had forty shares taken and paid for in full. It makes but little difference to us whether parties pay all down, or only a part. We do want our friends all over the country to become stockholders in the Corporation, even if they do not feel able to pay more than five dollars on a share per annum. Still we advise all persons who can well do so, to make as large payments on their stock as they can, as it will be a fine paying investment, and enable the Corporation to extend its facilities for doing business all the more rapidly. We have already made arrangements for commencing a first class bookbindery on the first day of May. Send up your subscriptions to the capital stock, friends, addressed to George H. Jones, *Secretary*, P. O. drawer 6325, Chicago, Ill., and you shall have your stock certificates by return mail, or you can give your subscriptions to our agents, and they will make returns to us.

Dr. H. S. Brown, of Milwaukee.

Dr. Brown has just published a dissertation entitled "What Principles should Spiritualists declare from their free platforms?" It is made up of prose and poetical effusions, emphatically enunciating the Doctor's principles.

Dr. Brown is a very persevering and energetic man and a thinker, and his whole soul is engrossed by the cause of Spiritualism. Having in his younger days borne the galling chains of sectarianism, it is but natural that he should now zealously work to build up a higher and more liberal system of religious faith.

While we do not harmonize with the Doctor's views, yet we willingly concede to him that which we claim for ourselves, the right to judge from his own standpoint.

Dr. B. will send his pamphlet to any one who will enclose him a three cent postage stamp. Address Dr. H. S. Brown, No. 648 Astor street, Milwaukee, Wisconsin.

Scandalum Magnatum.

Which, among all the sayings recorded in the Bible, its teachings, doctrines, disclosures, allegations, declarations, or revelations, represents Deity in the most irreverent, degrading and false position, in the lowest, most unworthy and infamous condition, the most opposite in contrast with His true character?

Answer—The story of the Immaculate Conception!

Is not such condition, act or position, whatever it may be, believed in, taught and relied upon throughout Christendom?

Attention, Agents.

We again have to call the attention of our agents to the often repeated fact that we cannot possibly pay commissions for the *renewal of subscriptions*. It is a fact that after deducting an agent's commission, we do not realize any profit on our paper, to pay for wear of machinery or the renewal of type when once worn out.

The merits of our paper must be a sufficient recommendation to the reader for the renewal of subscriptions. Full directions for addressing the Secretary, to whom letters for renewals should be addressed, will be found at the close of the prospectus on the eighth page of the Journal.

Personal.

N. Frank White is speaking in Louisville, Ky.

C. A. Hayden has returned to Chicago to speak the five Sundays in April.

Hudson Tuttle is still suffering from an injury received by being thrown from his carriage.

Emma Tuttle is nursing her sick husband and writing poems. The world will be wiser and better for the songs she sings.

Mrs. K., in a letter from San Francisco, writes: "I am a member of Mrs. Laura Cuppy's congregation. She is a good speaker, and attracts large audiences. No 'preacher' in this city is more popular than Mrs. Cuppy is."

F. L. Wadsworth has returned to Sturgis, Mich., to speak again to the First Independent Congregation in that town.

The Difference.

Mr. Gardner, of Newcastle-on-Tyne, in a late lecture at the Darlington Convention, spoke of the difference between the English and the American Spiritualists.

We copy the following from the *London Spiritual Magazine:*

"We seem content to announce a fact or tell a story; they reduce it to a philosophy, proclaim a principle, and then shape it into a practical use. The Americans have facts, but they make them speak in tones of eloquence all the progressive principles of the age, and contrive to give them a niche in the temple of science. Our facts are expected to speak for themselves; but poor dumb things, they have no mouths, they are only good substantial facts, about which people are left to form their own opinions, and it comes to pass that most people are not accustomed to form opinions for themselves, and if anything else occurs, they attach the opinions of our opponents to the facts we have prepared for them. But we are conservative in our spiritual literature, while the Americans are radical. They are not afraid to speak contrary to certain dignities, while we seem only anxious that the same sort of dignities should speak well of us. We think Spiritualism looks very well with a creed about its neck, while the Spiritualists of America have been pulverizing and destroying all the creeds they could lay hold of for the last sixteen years. Our spiritual literature is very harmless, and might be swallowed by almost any sect with perfect impunity. Theirs is fatal to Orthodoxy wherever it is received. *In fact, ours only claims to be a higher kind of Christianity*, which is no more than what every other sect claims. But American spiritual literature has gone a long way to prove that Christianity is not the religion of Spiritualists, but of sectarians, who deny there is any way to appease the wrath of God but by the death of his Son. Some of our writers affirm that Spiritualism is based on Christianity, and others boast that no English Spiritualist denies the divine authority of the Bible; neither of which positions could have been retained by the writers themselves if they had paid any attention to the more advanced literature of America. If Spiritualism was based on Christianity, how is it that it existed before its foundation was laid? If they would content themselves by saying the first Christians were Spiritualists, they would save themselves from much inconsistency. And if they would simply affirm, speaking of the Bible, that it contains many accounts of ancient spiritual manifestations, no one could charge them with using duplicity."

Dr. J. K. Bailey.

We learn that Bro. Bailey has located as a healing medium at Quincy, Ill. May success attend him.

"If an earthquake were to engulf England tomorrow," said Jerrold, "the English would manage to meet and dine somewhere among the rubbish, just to celebrate the event."

For the Religio-Philosophical Journal.

F. L. Wadsworth in Milwaukee—Children's Progressive Lyceum, etc.

The Spiritualists of Milwaukee, Wis., have been enjoying a very pleasant revival of interest, and an inauguration of practical effort, with the timely and hearty assistance of Bro. F. L. Wadsworth.

A Children's Progressive Lyceum has been most successfully organized, and advanced on its way of permanent existence, and a warm, fraternal unity of interest has been realized. On Saturday evening, March 24th, the friends manifested their appreciation of Bro. Wadsworth's efforts, in behalf of the children of Milwaukee, by a well arranged surprise and donation.

There was a social gathering at the house of Mr. Holmes; the evening had nearly passed when Mr. G. W. Williams, the Conductor of the Lyceum, was called upon for a speech, to which he responded, referring to the work that had been accomplished—the hopes and prospects that were before them, etc. Turning to Bro. Wadsworth, who was unsuspectingly listening, he said, "To you we feel ourselves largely indebted for this good prospect before us. We *thank you*, and in behalf of the friends of the Progressive Lyceum in this place, I present to you this purse, which has been freely made up by those who are present. Accept it as a token of our good will toward you and your labors."

Mr. Wadsworth accepted the donation of thirty dollars, in "greenbacks," with surprise and embarrassment, remarking that he considered this a "flank movement"—an attack made in an unusual manner—and one which he was not *prepared to resist*. He came to Milwaukee to organize a Lyceum, and was very glad to see such a manifestation of interest, not so much for its *personal* bearing, as the evidence it afforded that the friends were *deeply moved* with the Lyceum work, and would stand by it. He thanked the donors for their kindness, and hoped they would be largely rewarded by the results of their efforts so earnestly made in behalf of practical reform.

Another surprise, greater, if possible, was Mr. Wadsworth's surprise on Sunday, when, during the session of the Lyceum, the Conductor stepped forward, and with appropriate remarks, in behalf of the children, presented him with a heavy plain gold ring, inscribed with the initials of the Lyceum of Milwaukee. The children had contributed their mites to the amount of six dollars, and invested the sum in this ring, which they wished him to accept as a token of *their* appreciation and love. Mr. W. responded to this with a heart overflowing with emotion, saying that he should wear the ring as a token of unselfish, childlike love, and in memory of them all—not forgetting that they with their earnestness, had done more to make the Lyceum what it was than had he by his humble efforts.

Mr. Wadsworth will long be remembered in Milwaukee by the Society and Lyceum, and hearty wishes for his success will follow him in his unselfish work.

Milwaukee. Milwaukee, March 26th, 1866.

Western Patents.

The following patents were issued from the United States Patent Office, for the week ending March 13, 1866, as reported by G. L. Chapin, patent solicitor, Chicago, Ill.:

Air Engine—John B. Atwater, Chicago, Ill.

Apparatus for Sprouting Malt—J. Geemen, Chicago, Illinois.

Tin Can Opener—E. T. Orne, Chicago, Ill.

Washing and Wringing Machine—E. C. Patterson, Chicago, Ill.

Wagon Brake—J. H. Wilkenson, Kickapoo, Ill.

Cultivator—W. S. Weir, Jr., Monmouth, Ill.

Brick Mould—S. Shreffler, Joliet, Ill.

Corn Husker—J. Philbrook, Shelby, Ill.

Barrel Washing Machine—J. Peacock, Rockford, Illinois.

Pencil Pocket—T. D. Miller, Kankakee, Ill.

Kerosene Lamp—J. H. Beidler and A. R. Crihfield, Lincoln, Ill.

Reaping and Mowing Machine—J. M. Canfield, H. E. Coleman and E. P. Wheeler, Lawrence, Kansas.

Boot Blacking Case—E. S. Carter, Keokuk, Iowa.

Washing Machine—John Catt, Bourbon, Ind.

Saw Grinding Machine—J. S. Crookes, St. Louis, Missouri.

Bed Bottom—S. H. Crossman, Battle Creek, Mich.

Corn Planter Cultivator—M. H. Lineback, Greenfield, Ind.

Animal Trap—C. Melone, Lawrence, Kansas.

Feed Cutter—S. Pettibone, Corunna, Mich.

Car Coupling—E. Cary, assignor to himself, H. H. Hawley and J. Sully, Burlington, Iowa.

Evaporator and Cooler—H. Cohly, assignor to himself and J. Curtis, Potosi, Mo.

Fastening for Bale Hoops—J. F. Milligan, assignor to himself and R. Branch, St. Louis, Mo.

The Creed of Christendom.

Its fundamental doctrines are:

1st. A belief in the Bible account of the creation, by Moses.

2d. The story of the forbidden fruit—including the conversation of the Lord and the serpent.

3d. The story of Adam's fall.

4th. A belief in a personal devil, a local hell, and a state of endless misery for the damned.

5th. A belief in the immaculate conception, to provide a Redeemer from the fatal effects of Adam's fall, and a great failure in its result.

Deaths.

Death, life's faithful servant, comes to loose the worn sandals and give the weary rest.

In Wiscasset, Maine, March 5th, Mrs. MARY, wife of Asa F. Hall, Esq., aged 69 years.

Mrs. Hall was one of the most excellent of women. It was a peculiarity of her nature, that she took more delight in serving others than in serving herself. Her highest ambition was to do good and make others happy. She had been the faithful wife and fond companion of her now bereaved husband about forty-seven years, and had given birth to nine children, two of whom preceded her to the immortal realms. As a mother, she knew how to bring up her children so as to make likely men and women of them, which they all are. Never was a mother more faithful or tender. As a sister she was confided in and beloved. As a neighbor and friend she was universally esteemed. By the special request of Bro. Hall I attended her funeral on Thursday, the 8th inst. The house was filled with sympathizing friends. I pity him. His earthly fortunes have been variable—oftener hard than easy. Through life he has been a cripple, always having to move on crutches. For the last two years he has been totally blind, so that he has not been able to see the faces of his friends or the beauties of God's world. He is now over eighty years of age, yet his mind is active and his faith clear. Indeed, this faith in all his afflictions never has left him. More than forty years ago he was my agent for the *Intelligencer*, and afterwards for the *Banner* and the *Rural*, and a faithful one he was. Often he has been a delegate to our Conventions and Associations. He and his dear wife lived in the belief of Universalism; she died in that faith, and so will he. Patiently is he waiting in the hopes of meeting her in glory. Bro. Hall was formerly engaged in mercantile affairs, but in later years the people of Lincoln county made him the Register of Deeds, which office he held several years, discharging its duties to universal acceptance.

W. A. Drew.

BUSINESS MATTERS.

Our Book Trade.—Orders by mail are filled out as soon as they reach this office, but it sometimes happens that we may be out of some book ordered. That may cause a few days' delay until our stock is replenished.

We say this, that those ordering books may not be disappointed if they *sometimes* get a part of the order on one day and the remainder on another day. We intend to be prompt in filling orders for the paper and for books. If either should fail to come to hand within a reasonable time, we urgently request our friends to advise us of the fact, giving names of persons, places of residences, and the amount of money sent; when the order was mailed, and to whom directed.

All such orders should be addressed to Geo. H. Jones, Secretary Religio-Philosophical Publishing Association, drawer 6325, Chicago, Ill.

Emma Hardinge's Lectures on Theology and Nature.—This book contains Six Lectures given through that highly developed and well-known trance-medium, Miss Emma Hardinge, besides much other very interesting matter.

The following subjects are treated of in a masterly manner, viz.:

1. Astronomical Religion.
2. Religion of Nature.
3. The Creator and His Attributes.
4. Spirit—Its Origin and Destiny.
5. Sin and Death.
6. Hades, the Land of the Dead.

Together with the outline of a plan for human enterprise and an Autobiographical Introduction with an Appendix containing the sayings and sentiments of many well-known Spiritualists and other reformers.

This volume also contains a fine steel engraving likeness of the author, by Donelly.

For sale at the office of the Religio-Philosophical Publishing Association. Post Office Drawer 6325, Chicago. Price 75 cents.

Forwarded by mail on receipt of the price, free of postage.

Church's Seances.—Mr. W. T. Church, physical and test medium, having located permanently in this city, may be consulted at his residence, No. 862 Wabash avenue, between the hours of 9 A.M. and 4 P.M. Persons wishing to attend either the seances or developing circles, will find it to their interest to call upon him at their earliest convenience, and procure tickets to the same.

Chicago, Nov. 17, 1865. 10-tf

Mrs. C. M. Jordan, Writing and Prophetic Medium, 78 North Dearborn street, Chicago. 10-tf.

Medical Notice.—Dr. Henry Slade, Clairvoyant Physician, will examine the sick in person, or by hair, in his office, Merriman Block, Jackson, Mich., every Friday and Saturday. Terms for examination $2. The money should accompany orders. [15-tf

Clairvoyant and Homeopathic Physician.—Miss Lowry will remain in Chicago a short time, at No. 300½ State street, where she will examine the human system clairvoyantly, and give a diagnosis of the diseased organs, and a statement of the cause of their diseased state, and treat the same.

Will also give psychometrical diagnosis of diseases of those who are at a distance, either by a lock of their hair, their autographs or photographs; and by the same means give a delineation of character, and direct their minds to the profession or occupation for which their organizations are best adapted.

Price for examination, $1.00. Consultation, Free. Hours for Consultation, from 9 to 11, A. M., and from 1 to 5, P. M. [24-tf

Send for one of Harris' Gas Burners, for burning Kerosene oil; fits all lamps, requires no chimney, makes no smoke, saves oil, and gives a splendid gas light. Can be carried about the house without danger of being extinguished. Sent by mail for 60 cts. Taylor, Bunt & Co., 100 Monroe St., Chicago. [25

Healing the Sick by the Laying on of Hands.—Doctor Persons, of the Dynamic Institute, Milwaukee, will open rooms at the Pratt House, in Mount Carroll, Ill., on the 10th of April, and heal the sick for 20 days ensuing. The Doctor's cures place him far above all who have as yet appeared before the public.

We take the following from the Columbus (Wis.) *Transcript* of February 14th:

Doctor Persons, the great Magnetic Physician, is daily thronged with invalids who are finding relief at his hand. We note a few of his cures, which fully substantiate what the Doctor advertises he can do:

Mrs. F. Hicks, prolapsus uteri and vaginal tumors; unable to walk for months, relieved at once and walked off well.

Mr. F. Hicks, hip all eighteen years, limb 1½ inches short, suffered a good deal of pain; all pain removed at once and limb lengthened equally with the other, and now has good use of it.

Mrs. Mary Adams, Danville, hip ail, long standing; relieved in one treatment.

George Adams, Danville, deaf, and lame foot; cured in one treatment.

Albert Holsman, Columbus, lame leg for eight years, walked with crutches; cured in ten minutes, and walked off without help.

Miss Matilda McAfferty, paralysis and spinal difficulty, one year standing, unable to walk without help; in one treatment entirely relieved and walked off without aid.

Truly, the days of miracles have not ceased.

2-2-3t]

Valuable uses of Magnetism.—Dr. J. Wilbur is permanently located at 561 Milwaukee Street, Milwaukee, Wis., is using Magnetism with great success in curing diseases, both chronic and acute. He uses no medicine whatever, yet he challenges competition from prescribers of drugs and nostrums. Patients at a distance are cured; all that is required is a superscribed envelope and fifteen cents. Office hours from 10 A. M. to 5 P. M. [2-2-3m

A Great Invention.—The recently patented Train Brake invented by A. J. Ambler, Esq., of Chicago, is doubtless one of the great inventions of the age. We trust all railroad companies will find it for their interest to at once put it into practical operation, and thereby save the many accidents which result so frequently in great loss of life. The Chicago, Burlington and Quincy Railroad Company already have the brake in operation, as will be seen by the following letter:

Chicago, Burlington & Quincy R. R. Co.,
Locomotive Department,
Aurora, February 12, 1866.

A. J. Ambler—*Dear Sir:* Your Train Brake has now been in use on one of the passenger trains running on this road several months, and it affords me pleasure to state that it proves to be *all that you claim for it*. It places the *entire train* under the control of the engineer, and he of all others is the man who *should* have this control. In case of danger ahead, it gives him the power to stop in the quickest possible time, and this has been the case in many instances where a collision would have been the result with the old system of hand brakes. Your brake has, in *several instances*, paid for itself many times over, when serious loss of life and property must have taken place but for its timely use. In its application to a train there is none of the unpleasant *jerking* which is always produced by the application of hand brakes, and in its action it is so sure and effective, that failure to stop at pleasure *is out of the question*. It must, I think, come into general use. The traveling public, who are quick to notice and appreciate anything that gives additional security to life and limb, will demand it, and it seems to me that railroad managers will, for their own interest, adopt it readily, when brought to their notice.

I am, sir, yours very truly,
C. F. Jauriet,
Supt. Motive Power.

We the undersigned, fully concur in the above:
E. M. Alexander, *Conductor.*
G. A. Clark, *Engineer.*

NOTICE OF MEETINGS.

Meetings at Chicago.—Regular morning and evening meetings are held by the First Society of Spiritualists in Chicago, every Sunday, at Crosby's Opera House Hall—entrance on State street.

Hours of meeting at 10½ A. M., and 7½ P. M.

Springfield, Ill.—Spiritualists hold meetings regularly in their Hall, and the Children's Progressive Lyceum meets every Sunday afternoon at 2 o'clock.

Washington, D. C.—The Association of Spiritualists of Washington hold meetings and have lectures every Sunday at 11 A. M., and 7½ P. M., in Seaton Hall, corner of Ninth and D streets, near Pennsylvania avenue. Communications on business connected with the Association, should be addressed to the Secretary, Dr. J. A. Rowland, Attorney General's Office.

Philadelphia, Pa.—Friends of Progress hold meetings in their new hall, (formerly a church), Phœnix street, every Sunday afternoon at 3 o'clock P. M. Children's Progressive Lyceum holds regular Sunday sessions at 10 A. M., in the same place.

Boston—Melodeon.—The Lyceum Society of Spiritualists will hold meetings on Sundays at 2½ and 7½ o'clock. *Admission free.*

Speakers engaged:—Mrs. Anna M. Middlebrook, April 1 and 8; J. G. Fish, April 22 and 29.

Progressive Meetings in New York.—The Society of Progressive Spiritualists hold meetings every Sunday morning and evening, in Ebbitt Hall, No. 55 West 33d street, near Broadway.

The Children's Progressive Lyceum, a new and very attractive Sunday School, meets at the same Hall every Sunday afternoon at 2½ o'clock.

Speakers wishing to make engagements to lecture in Ebbitt Hall, should address P. E. Farnsworth, Secretary, P. O. Box 5079, New York.

Temple of Truth.—Meetings at the "Temple of Truth," 814 Broadway, New York. Lectures and discussions every Sunday at 10½, 3 and 7½ o'clock. The hall and rooms are open every day in the week as a Spiritualists' depot for information, medium's home, etc., etc. All are invited to come, and make themselves at home.

Philadelphia, Pa.—Progressive Spiritualists hold regular meetings on Sundays in Sansom Street Hall at 10½ A. M. and 7½ P. M. Children's Progressive Lyceum holds sessions every Sunday afternoon in same place at 2½ o'clock.

Vineland, N. J.—Meetings of the Society of the Friends of Progress in their Lyceum Hall on Plum, near Sixth street, every Sunday morning at 10½ A. M. Children's Progressive Lyceum holds session in the same Hall every Sunday at 2 o'clock P. M.

Wilmington, Del.—The Spiritualists of this place meet every Sunday at McDonnell's Hall (Ferris & Garrett's Building) for lectures. Lecturers wishing to make engagements, will please address either of the following gentlemen: Thos. Garrett, Esq., President; Lea Pusey, Esq., Treasurer; or Dr. Wm. Fitzgibbons, Secretary.

St. Louis, Mo.—The "Society of Spiritualists and Friends of Progress" have rented Mercantile Library (small) Hall, and have regular lectures every Sunday at 10½ A. M. and 7½ P. M. Seats free.

The Children's Progressive Lyceum meets in the same Hall every Sunday afternoon, at 2½ o'clock.

Cincinnati, O.—The Spiritualists of Cincinnati have organized themselves under the laws of Ohio as a "Religious Society of Progressive Spiritualists," and have secured Metropolitan Hall, corner of Ninth and Walnut streets, where they hold regular meetings on Sunday mornings and evenings, at 10½ and 7½ o'clock.

Cleveland, O.—Regular meetings every Sunday in Temperance Hall, on Superior street, at 10½ A. M. and 7½ P. M. Children's Progressive Lyceum holds its sessions every Sunday at 1 P. M.

San Francisco, Cal.—Mrs. Laura Cuppy lectures for the Friends of Progress in their hall, corner of Fourth and Jessie streets, San Francisco, every Sunday, at 11 A. M. and 7½ P. M. Admission free. Children's Progressive Lyceum meets in the same hall at 2 P. M.

SPEAKERS' REGISTER.

Speakers for whom we advertise are solicited to act as agents or the Religio-Philosophical Journal.

Mrs. Caroline Abbott, developing medium, 300½ State street, Chicago, Ill.

J. Madison Allyn, trance and inspirational speaker, will lecture in Ludlow, April 1; in Woodstock, July 4, 8, 15 and 22. Will speak week evenings in vicinity of Sunday appointments, and attend funerals. Address, Woodstock, Vt., in care of Thomas Middleton. Refers to Thomas Middleton or to G. A. Bacon, box 205, Washington, D. C.

C. Fannie Allyn, box 70, Rockland, Me.

W. P. Anderson, Spirit Artist. Address P. O. Box 2521 New York City.

Mrs. N. K. Andross, Makanda, Jackson Co., Ill.

George W. Atwood will answer calls to lecture in the New England States. Address, Weymouth Landing, Mass.

Rev. Adin Ballou, Hopedale, Mass.

Mrs. Addie L. Ballou, inspirational speaker, Mankato, Minn.

S. M. Beck, inspirational and normal speaker, will receive calls to lecture on the Harmonial Philosophy. Please address him at Rochester, Olmstead county, Minn.

Miss Martha L. Beckwith, New Haven, care of George Beckwith.

Lovel Beebee, trance speaker, North Ridgeville, Ohio, will respond to calls to lecture.

M. C. Bent, inspirational speaker, will speak in Middle Granville, N. Y., the first and third Sundays in each month, and in Kingsbury, N. Y., the second and fourth, up to July. Will answer calls to lecture evenings during the week, and attend funerals. Address Middle Granville or Smith's Basin, New York.

C. C. Blake, of New York City, will answer calls to lecture in different parts of the West upon Grecian and Roman Spiritualism, as compared with modern. Address, until further notice, Dahlonega, Wapello Co., Iowa.

Mrs. E. A. Bliss, of Springfield, Mass., will speak in Haverhill during March. Address accordingly.

A. P. Bowman, inspirational speaker, Richmond, Iowa.

Mrs. A. P. Brown, St. Johnsbury Centre, Vt.

Mrs. M. A. C. Brown, West Brattleboro', Vt.

Mrs. H. F. M. Brown's post office address is drawer 6325 Chicago, Il

Mrs. Emma F. Jay Bullene's address is 32 Fifth street, New York.

Mrs. Sarah A. Byrnes will speak in Lynn April 1 and 8; in Charlestown, April 15, 22 and 29. Address 87 Spring street, East Cambridge, Mass.

Miss Lizzie Carley. Address, Ypsilanti, Mich.

Albert E. Carpenter will answer calls to lecture. Address, Putnam, Conn.

Judge A. G. W. Carter, of Cincinnati, Ohio, will answer calls to lecture on the Spiritual Philosophy.

Mrs. Sophia L. Chappell will answer calls to lecture. Address Forestport, Oneida Co., N. Y., care of Horace Farley.

Henry T. Child, M. D., 634 Race street, Philadelphia, Pa.

Mrs. Eliza C. Clark, inspirational speaker. Address care of Banner of Light office.

Dr. L. K. Coonley, address Vineland, N. J.

Dean Clark, inspirational speaker, will answer calls to lecture. Address Rutland, Vt., P. O. Box 110.

Mrs. Jeanette J. Clark, trance speaker, will answer calls, when properly made, to lecture on Sundays in any of the towns in Connecticut. Will also attend funerals. Address, Fair Haven, Conn.

Dr. James Cooper, Bellefontaine, O.

Mrs. Augusta A. Currier. Address box 815, Lowell, Mass.

Warren Chase lectures during March in Philadelphia. The first two Sundays of April in Syracuse, N. Y. Third Sunday in April in Byron, N. Y. The fifth Sunday in April in Chardon, Ohio. First two Sundays of May in Cleveland, Ohio. Last half of May at South Pass, Ill. Will lecture the four Sundays of June in Decatur, Ill. Will receive subscriptions for the Religio-Philosophical Journal, and Stock subscriptions for the Religio-Philosophical Publishing Association.

Thomas Cook, Huntsville, Ind., will answer calls to lecture on organization.

Mrs. Laura Cuppy's address is San Francisco, Cal.

Ira H. Curtis speaks upon questions of government. Address, Hartford, Conn.

Andrew Jackson Davis can be addressed, as usual, at 274 Canal street, New York.

Mrs. E. DeLamar, trance speaker, Quincy, Mass.

Miss Lizzie Doten will lecture in New York during April; in Boston during May. She will not make any other engagements to lecture until further notice. Address, Pavillion, 57 Tremont street, Boston, Mass.

Dr. E. C. Dunn, P. O. Address, Rockford, Ill.

Dr. H. P. Fairfield, trance speaker and magnetic healer, will answer calls to lecture. Address Greenwich Village, Mass.

Mrs. Fannie B. Felton will speak in Portsmouth, April 1, 8 and 15; in Haverhill during May. Address South Malden, Mass.

D. S. Fracker, inspirational speaker. Address Berea, O.

Rev. James Francis will answer calls to lecture, after the spring opens. Address, Mankato, Minn.

Mrs. M. L. French, inspirational medium, will answer calls to lecture or attend circles. Free circles Wednesday evenings. Address, Washington Village, South Boston.

J. G. Fish will speak in Ebbitt Hall, N. Y., during March in Boston the last two Sundays in April; in Lowell, Mass. during May and June. Address as above.

C. Augusta Fitch, trance speaker, box 1835, Chicago, Ill.

Dr. Wm. Fitzgibbon, the well known Central American traveler and lecturer on the "Lost Races, Ruins and Antiquities" of that country, will answer calls to lecture through Pennsylvania and the Western and Southwestern States on the science of Human Electricity, as connected with the Physical Manifestations of the Spiritual Philosophy, and will illustrate his lectures through the mediumship of Miss Ella Vanwie and others. Address, for the present at Wilmington, Delaware.

S. J. Finney's post office address is Ann Arbor, Mich.

A. F. Foss will speak in Boston Melodeon April 15th and 22d; in Bangor, Maine, in June. Will answer calls to lecture in other places. Address at Manchester, N. H.

Miss Eliza Howe Fuller, trance speaker, will answer calls to lecture Sundays and week evenings. Apply as early as convenient. Address, LaGrange, Me.

Mrs. Dr. D. A. Gallion will answer calls to lecture, under spirit control, upon diseases and their causes, and other subjects. Address Dr. J. Gallion, Healing Institute, Keokuk, Iowa.

Mrs. Laura De Force Gordon will lecture in Washington, D. C., during April and May—address care of George A. Bacon, Esq., P. O. Box 205; in Cleveland, Ohio, during July and August.

N. S. Greenleaf. Address Lowell, Mass.

Isaac P. Greenleaf will speak in Taunton during April. Is ready to make further engagements anywhere in New England for the season. Address as above, or Lowell, Mass.

L. P. Griggs, Magnetic Physician, will answer calls to lecture and heal the sick. Address, Evansville, Wis.

D. H. Hamilton will answer calls to lecture on Reconstruction and the True Mode of Communitary Life. Address, Hammonton, N. J.

J. B. Harrison, formerly minister of the Methodist Protestant Church, Kendallville, Noble Co., Ind.

Dr. Jos. J. Hatlinger, Trance Speaker, will answer calls to lecture on Sundays, or to organized circles during week day evenings, in any part of this country. Will also organize Lyceums, and speak, either entranced or in his normal condition. Can be addressed at 25 Court street, New Haven, Conn.

Charles A. Hayden will speak in Chicago, during April. Will also make engagements to speak week evenings in the vicinity. Address him care of the Religio-Philosophical Journal.

Mrs. Lovina Heath, trance speaker, Lockport, N. Y.

Mrs. Anna E. Hill, inspirational medium and psychometrical reader, will answer calls on reasonable terms. Address, Whitesboro, Oneida county, N. Y.

W. H. Holsington, the blind preacher, will answer calls to lecture on Ancient Egypt, Political Economy, or Astronomy. Address Lockport, Ill., until April 1st.

Mrs. S. A. Horton will speak in Troy, N. Y., during April; in Ludlow, Vt., May 6; in Eden Mills and vicinity during June and the first Sunday in July. Address as above, or Brandon, Vt.

M. Henry Houghton will lecture in North Wrentham, Mass., every Sunday until April; in Taunton, April 29 and May 6 and 12; in Plymouth, May 20 and 27. Will answer calls to lecture in any of the Eastern or Middle States the remainder of the year. All applications for week-evening lectures and the attending of funerals will be happily received and speedily answered. Address as above, or West Paris, Me.

Lyman C. Howe, trance speaker, Clear Creek, N. Y.

Miss Julia J. Hubbard, trance speaker, has again entered the lecturing field. For the present her address will be Boston, care of Banner of Light office.

W. A. D. Hume, Cleveland, O.

Mrs. Susie A. Hutchinson will speak in Willimantic, Conn., during March. Address as above, or East Braintree, Vt.

Mrs. F. O. Hyzer, 60 South Green street, Baltimore, Md.

W. F. Jamieson, inspirational speaker, Decatur, Mich.

Miss Susie M. Johnson will speak in Haverhill during April.

Miss Sophia Kendrick, trance speaker, will answer calls to lecture Sundays, week evenings, or attend funerals. Address Lebanon, N. H.

George F. Kittridge, will answer calls to attend public circles and lecture on Sundays, in Northern Michigan. Address, Grand Rapids, box 692.

Mrs. E. K. Ladd, No. 179 Court street, Boston, Mass., will answer calls to lecture.

Dr. B. M. Lawrence will answer calls to lecture. Address, 12 Lincoln street, Boston, Mass.

J. S. Loveland will answer calls to lecture, and will pay especial attention to the establishment of Children's Lyceums. Address, Banner of Light office, Boston.

Charles S. Marsh, semi-trance speaker, will answer calls to lecture throughout Wisconsin, Iowa, Minnesota, and other Western States. Address Wonewoc, Juneau county, Wis.

Mrs. Emma M. Martin, inspirational speaker, Birmingham, Michigan.

Mrs. Elizabeth Marquand having removed to the State of Missouri, will answer calls to lecture in the West. Persons wishing her services as a trance and normal lecturer, will please address Chamois, Osage county, Mo.

Anna M. Middlebrook, Box 778, Bridgeport, Conn.

Leo Miller will speak in St. Louis, Mo., through April. Address as above, or 22 Market street, Chicago, Ill.

Mr. and Mrs. H. M. Miller, Elmira, N. Y., care of Wm. B. Hatch.

Mrs. Mary A. Mitchell will answer calls to lecture upon Spiritualism Sundays and week-day evenings in Western New York, Ohio, Michigan and Indiana. Would like calls to lecture along the direct railroad route to Chicago. Address without delay, Lockport, Niagara Co., N. Y.

Dr. G. W. Morrill, jr., trance and inspirational speaker, will answer calls to lecture and attend funerals. Address, 425½ Washington street, Boston.

Dr. James Morrison, lecturer, McHenry, Ill.

Miss A. P. Mudgett, trance and inspirational speaker, will receive calls to lecture. Address her at Fond du Lac, Wisconsin, care of Geo. Gates.

B. T. Munn will lecture on Spiritualism anywhere in the country within a reasonable distance. Address, Skaneateles, New York.

A. L. E. Nash, will answer calls to lecture and attend funerals in Western New York. Address Rochester, N. Y.

Mrs. Sarah A. Nutt. Address Claremont, N. H.

L. Judd Pardee. Address care Thomas Rathbone, box 1231, Buffalo, N. Y.

Mrs. Lydia Ann Pearsall, inspirational speaker, Disco, Mich.

J. M. Peebles, Battle Creek, Mich.

George A. Peirce, Auburn, Me., will answer calls to speak upon the Sabbath, week day evenings, and to attend funerals.

Miss B. C. Pelton, Woodstock, Vt.

A. A. Pond, inspirational speaker. Refers to Warren Chase. Address, North West, Williams county, Ohio.

J. L. Potter, Trance Speaker, will make engagements throughout the West to speak where the friends may desire. Address Cedar Falls, Iowa, P O. Box 170, until further notice.

Mrs. Anna M. L. Potts, M. D., lecturer. Address, Adrian, Michigan.

J. H. Randall, inspirational speaker, will answer calls to lecture on Spiritualism and Physical Manifestations. Address, care of 274 Canal street, New York City.

Dr. P. B. Randolph, Box 1714, New Orleans, La.

Dr. W. K. Ripley will speak in North Wrentham during April; in Charlestown during May. Address box 95, Foxboro', Mass.

G. W. Rice, trance speaking medium, will answer calls to lecture. Address, Brodhead, Green county, Wis.

A. C. Robinson, 15 Hawthorne street, Salem, Mass., will answer calls to lecture.

J. T. Rouse may be addressed P. O. Box 305, Elkhart, Ind.

Mrs. Frank Reid, inspirational speaker, Kalamazoo, Mich.

Miss Belle Scougall, inspirational speaker, Rockford, Ill.

Austin E. Simmons will speak in Woodstock, Vt., on the first Sunday, in Bridgewater on the second Sunday, and in East Bethel on the fourth Sunday of every month during the coming year. Address, Woodstock, Vt.

Mrs. Susan E. Slight, trance speaker, will lecture for the Society of Spiritualists in Yarmouth, Me., till further notice. Address as above.

Mrs. Fannie Davis Smith, Milford, Mass.

Mrs. Mary Louisa Smith, trance speaker, Toledo, O.

Mrs. H. T. Stearns. Permanent address, South Exeter, Me.

J. W. Seaver, Byron, N. Y., inspirational speaker, will answer calls to lecture and attend funerals in Western N. Y.

H. B. Storer, Brooklyn, N. Y.

Mrs. C. M. Stowe will answer calls to lecture in the Pacific States and Territories. Address San Jose, Cal.

Miss Martha S. Sturtevant, trance speaker, 72 Warren street, Boston.

Elijah R. Swackhamer having removed to the State of Missouri, will answer calls to lecture in the West on Community Life, Spiritualism, and other kindred subjects. Address, Post Office, Chamois, Osage county, Mo.

Francis P. Thomas, M. D., will answer calls to lecture on Spiritualism. Address, Harmonia, Kansas.

Mrs. Sarah M. Thompson, Inspirational Speaker, 36 Bank street, Cleveland, O.

Benjamin Todd, Normal Speaker, is ready to answer calls to lecture in the New England and Middle States. Address care of Banner of Light office.

Mrs. M. S. Townsend will speak in Philadelphia, Penn., during April.

Hudson Tuttle, Berlin Heights, Ohio.

J. H. W. Toohey, Potsdam, N. Y.

Samuel Underhill, M. D., is again in the field, and ready to receive calls for lectures. Address, care of A. J. Davis, 274 Canal street, New York.

J. Wm. Van Namee, Brooklyn, N. Y.

Selah Van Sickle, Maple Rapids, Mich., will answer calls to lecture in that vicinity.

Lois Waisbrooker may be addressed at Massilon, Ohio, P. O. Box 84.

F. L. Wadsworth lectures in Sturgis, Mich., during April, and till further notice. Address accordingly.

E. S. Wheeler, Inspirational Speaker, will answer calls to lecture. Address Banner of Light office.

N. Frank White will lecture in Chicago through March; Louisville, Ky., through April; Battle Creek, Mich., through May and June. Applications for week evenings will be answered and attended to.

A. B. Whiting will speak in Cincinnati, Ohio, during April.

Alcinda Wilhelm, M. D., inspirational speaker, will lecture in Kansas during the summer, and in Iowa in the fall. Address, care of W. Brown, box 502, Quincy, Ill., until further notice.

Mrs. Mary J. Wilcoxson will speak in Buffalo during April. Will answer calls to lecture during the coming year. General address, Hammonton, Atlantic Co., N. J.

Mrs. N. J. Willis, trance speaker, will lecture in Worcester July 1, 8, 15 and 22. Address Boston, Mass.

F. L. H. Willis, M. D., will lecture in Lowell, Mass., during April; in Worcester during June. Address as above, or 192 West 27th street, New York.

Capt. E. V. Wilson's address for March, will be No. 15 Water st., Cincinnati, Ohio; for April, care of Merritt Munson, Geneseo, Henry co., Ill.; for the summer months, Menekane, Oconte co., Wis. Parties within thirty miles of Geneseo, wishing to engage him for week evenings, please address as above until April 29th.

Mrs. Mary M. Wood will speak in Charlestown, April 1 and 8, in Plymouth April 22 and

COMMUNICATIONS FROM THE INNER LIFE.

"He shall give His angels charge concerning thee."

All communications under this head are given through

MRS. A. H. ROBINSON,

A well-developed trance medium, and may be implicitly relied upon as coming from the source they purport to—the spirit world.

INVOCATION.

Thou immutable principle, Truth—Thou that bringeth peace and harmony unto every heart—Thou that bringeth joy and gladness to the oppressed—Thou that art ever present, and only waiting for a perfect recognition—Thou that art in the raging ocean and in the clear blue dome above—Thou that art in the gigantic rocks and in the pebbles upon the shore—Thou that art in the acorn and in the full grown tree of the forest—Thou that art in the breast of the little songster as well as the eagle that soars aloft—Thou that art in the violet and the rose—Thou that art within the breast of the infant, an immortal germ, as well as in the breast of the advanced in years.

Unto Thee as a principle would we call the attention of all humanity. We feel that with a sense of Thy presence all will be enabled to look upon the various changes and experiences as a part of their unfoldment, steps in the grand march to a higher and more perfect condition of happiness; and that in order to obtain that happiness we must be developed to a perfect understanding of that germ that has ever been within our breasts.

Within that germ lies the treasure of all happiness. May we all feel Thy invigorating influence, that we may be quickened in perception and reason from the center of intellectual powers attained only by our experience in the past. May we ever realize that all is in accordance with Thy wisdom, and that Thou in Thy power will bring us to an understanding of ourselves that we may know more of Thy might and wisdom.

QUESTIONS BY PROF. WORTHEN, STATE GEOLOGIST OF ILLINOIS.

Q. If man springs directly from the lower orders of the animal kingdom, did he spring from existing or extinct races, and from one or more species?

A. As we understand the origin of man and his existence upon the earth, we reason in this wise: The first crustation upon the earth's surface was the mineral, then the vegetable, then animal life in its different formations, some of course higher than others; for it was one constant progression until it reached that stage in which was brought forth the human species. We feel that that first state is nowhere now to be found in its original condition. We look upon the laws of nature as progressive, and being progressive, there is no retrogression of her works, but one continued line of progression. We would say that they were existing, yet not in the same forms; not extinct, because there is nothing lost in nature. To your external senses they might be extinct, but not to the spiritual. Man is the minimum and God the maximum—the Spirit of all life.

Q. If man's immediate progenitors are now extinct, to what living forms were they most nearly allied?

A. My brother, they are not extinct in spirit, only in form. In man is every form of life below him—he being the highest, is enabled by his senses to comprehend every form and manifestation of life below and around him.

Q. We once listened to a lecture by a medium in this city, in which the controlling influence contended that man had always been an inhabitant of the earth, and consequently is not a development from the lower orders. Why are such unphilosophical spirits permitted to control mediums?

A. Freedom of the expression of thought upon the spiritual plane is far beyond that upon the material plane. The spirit manifesting himself, and giving his ideas in regard to the origin of man, gave them as he, with his capacity of reasoning, was enabled to. No doubt his highest ideas were given to you in truth and sincerity. There are many spirits that give forth ideas that are contrary to the natural laws, as developed by scientific principles to man upon earth; yet upon other subjects they will advance ideas that result in good to humanity. My brother looks upon that philosophy as absurd, and yet he must bear in mind that there are individuals upon earth that would look upon his philosophy as being as absurd in its every feature as he looks upon that advanced by the spirits to whom he refers. Each individual looks and reasons from his own standpoint, and that is well. As fast as they are enabled by the law of progression to comprehend the higher laws—the laws by which they are governed—they will do so.

Q. Of what elements is man's spiritual body composed?

A. The spiritual body is composed of that which is real only to the spirit. No one in the material form can fully comprehend the spiritual body, for it is with the material that you take cognizance of things while upon earth, but upon the spiritual plane you look upon them with the spiritual sight. The spiritual body is not taken on at the change called death—on the other hand it is only a laying off from the spiritual body of the material, which enables you to see with spiritual eyes and comprehend the spiritual powers unencumbered by the material covering or body.

Q. Are those elements liable to change like the grosser ones that compose this physical body?

A. No, we do not think that they are. There is no such marked change as in the change from the material to the spiritual. Yet as the spirit is unfolded in wisdom the more beautiful in expression will be the spiritual countenance and the spiritual body.

March 20.

PAUL J. COLTON.

I have been thinking, my friends, about faith without works, and works without faith; and I have come to the conclusion that one is essential to the other in order to accomplish the desired object. I have had faith to believe that I could come here, and yet have not set myself at work to come until now. And with a few words, not such as you would expect from one who has passed from earth to heaven, I will tell you how I look upon life upon earth and life upon this side of death. I feel that a certain length of time upon earth, whatever may be the experience, is necessary for the proper unfoldment of the spirit. We always existed in spirit, and that spirit was obliged to manifest itself through an external covering in order to become recognized as an individual.

Hence you will see the necessity of having an existence upon the material plane, and also of an experience, in order that we may understand more fully the powers that are within us. By the experience of earth we learn forgiveness, kindness, love, wisdom and truth, and, as I said before, though we always existed in the spirit, yet we have to be brought to the external that we may become conscious of our existence. Through this material existence we are to be brought forth upon this side of the river of death, individualized by many changes which ultimate in good to us. I find those spirits that enter upon this plane of life who have had the most severe experience upon earth, are the most intelligent in regard to the powers and ability of the human soul. Little children possess innocence and not wisdom—innocence for the child, wisdom for the grown-up man or woman. Wisdom we derive from our experience upon earth. I believe that it would take longer to develop the human soul to a full understanding of its powers and capabilities on this plane of life, than upon earth. I know that to you it seems as though life was a burden at times; yet from each experience you will become strong and learn wisdom.

Truth is a power, yet it is not recognized alike by the children of earth. What is truth to one might not be so to another—so in proportion to the development and unfoldment of our immortal souls, we understand more what we are, and what we are to be. The different spirits that have manifested themselves through the different organisms have oft told me of their experience, and it was a truth to them, but not to me, for the reason that I never had experienced the same.

Now that I have endeavored to hold control of this organism, and find that I have the power to do so, in a measure, I shall within my soul know that the communion of spirits upon the spiritual plane of life is possible with you upon the material plane.

I now look back and see the good, and the purpose in every disappointment and sorrow that found a resting place in my heart. The sufferings of mind and body were all necessary in order for me to know what amount of strength there was within my individualized spirit. It will not be necessary for me to recal the different experiences to your memory, for when you read this your mind will go back instantly—you will travel in spirit over them all. Bear in mind that I cast no regrets upon any of them. Feeling as I do, I know now that they were necessary to me. Do you remember that I often wished that I had died when young, so that I might have spared myself all that suffering; but now I see the necessity of it all. I would not have passed to this plane of life in my infantile moments for all the happiness that I had ever dreamed of. Again I say, innocence for children, but wisdom for men and women. I see and know of all through which you will have to pass, and I look upon it as necessary for you with the organization that you have, in order that you may become immortal souls. Bear this fact in mind, that in order to become an individualized immortal soul you have first to be born upon the earth sphere, and with that covering that is given you at birth, which makes you an individualized being. Herein lies the necessity for the different experiences through which we pass to become conscious of the power within; that power is the spirit. Through that covering that spirit has taken upon itself, comes the experience. You have only to look at the externals of individuals to have an idea of their varied experiences. Let us be thankful that we are so constituted as to be enabled in time to look upon this as a necessity—a necessity for our unfoldment to the higher life. Again, my friends, the higher life is within, and we are constantly attaining it by our experiences. You will see in my position that I cast no reproach upon any one. Although there are as many different experiences as there are different faces, yet the spirit within is a part of the great Living Power, infinite in goodness, and given to us all. When you reason thus you will have no fears of the change, death. Cast no regrets upon the past, but praise the Father of all for the bright future. You will pass on through the various changes until you reach that high exalted position where sorrow and disappointment can never be found. Again I want to impress it upon your minds that it is from within and not from without that you attain to that plane of life and happiness. Let your faith be with your works in that attainment, and ever bear in mind that however different may be the experience of another individual, yet it is not your duty to blame or reprove. Faith in obtaining happiness without reason and works, is of but little worth. It would be like a life without experience, if possible. Look upon me as still striving to obtain a higher life, being happy and hopeful—trusting in the watchful care of Our Father, and patiently waiting to welcome you upon this plane of life, that we may go on together in our development, looking upon all things as being in accordance with the great moving principle. I am ever wishing for your happiness, and am near you when it seems the darkest; although I am not perceptible to your external senses, still I am near you in spirit. Although I withdraw my influence or power from this organism, yet I go not away in the distance. I remain your friend, Paul J. Colton.

ABNER HULTZ.

Maybe you do not like to have such folks as I am come. I tell you I think the world has had preaching long enough. I don't think that man who just left had any right to talk in the way he did. He was so nice he wanted to put us all in the shade, and felt when he got through as though the big ideas he gave could not very well be matched. Well, I guess I have my own ideas about some things. All that I care in particular to make known is, that all men, women and children, black or white, have invested within themselves the power of talking to you. That is my hobby. I don't want to preach. The world is drunk with preaching. I think folks had better go to work without so much theorizing by a few ministers. Don't be afraid that God is watching you, and that you will do wrong. Just know if you do wrong you will feel it and know it. God is not keeping your memorandum book for you. Each one takes his memorandum book right along with him, and it keeps itself. You don't have the trouble of pen or pencil—it is all put down on the instant by a little thing that belongs to you called conscience. God does not keep your book; you keep it yourselves, and you have a chance to read it and correct it, and revise it. God is no bookkeeper of items—he has trusted that account to you, and fixed it so that you cannot cheat him without cheating yourselves. I don't want to preach, I only want to set you right, after hearing that preacher, and by thunder I am going to do it. Now, don't think me rough; but put me down just as I say. Don't I know the force of language? I tell you where it is so smooth on the outside there is something rough on the inside, and that rough has got to come out some time, and I believe it is right to let it come naturally, right along as it will. This way of doing business is no new thing—they call it modern Spiritualism. I call it modern sense. The world was always full of Spiritualism, but when they wrote out the facts about it in the Bible they thought it would be more powerful to say that it was the gentleman himself—God, or the Lord. The priests were afraid that the people would feel sustained by the power of the spirits without any of their aid. That is where the shoe pinches. The clergy wanted to bring the people to them and make them subscribe to their notions and principles, and so they have always mystified and covered up every natural spiritual outgrowth.

I thank myself that I never had anything to do with that class of vampires that want to get you into their power. They sit in high places and try to make everybody think that according to the compilation of a wonderful mass of old tracts called the Bible, they must square their path through life and eternity. They call themselves the chosen of God to preach the word to all His creatures. That is one of the most damnable things ever thought of. Don't shrink, my lady—put me down just as I speak. I will risk but that it will read well; anyhow, it will sound full as well as that man's preaching, who has just left the medium. [Does he hear what you say?] Yes, he is right here. He is one of those everlasting preachers. Put me down just as I say—you need not try to smooth me off. Now, my friends, you know that this is me, or you will before I get through. If the ministers had not tried to make me believe in the devil, death, hell and the judgment, I should not have occasion to talk in this way. Spirits come here with their heads full of ideas that the preacher, or the priest, or the deacon, or some one who believed in some kind of theology, put into their heads on earth—priest-ridden in some way—then of course when we come back we must call up those subjects. I know the Christians, as they call themselves, don't want us to come back and show up their pious frauds and deceptions. This is plain talk, I know; but I tell you everything here is all right—folks are not all covered up with lies. An Englishman is an Englishman, a German is a German, a Frenchman is a Frenchman, and the negro is not excluded. He is all right also. It is all right and natural here. There are no priests poking us up for our little bits of money, and larger pieces when they think that they can get them. Now, I don't want you to think that we are far away from you; we are right here where you are. We are neither away off up in heaven, nor away down in deep hell. We make the best of everything just as we find it. When we see an organism, whether it belongs to man, woman or child, so constituted that we can say what we want to through it, why we talk to you, and it is a pleasure for us to do so. We don't want to scare you—we don't want you to think that what is said in the Bible about evil and seducing spirits, is coming to pass. Now in old times spirits did communicate, and were recognized as such, as in the case of Samuel and others. When the ministers came to make up the Bible they mystified everything they could, and called spirits who came to earth seducing spirits. I would like to know if John Wesley was not a Spiritualist. He calls it the power of God. I say that is just as much Spiritualism as this is now, when they open their mouths, and are filled with inspiration from spirit friends. Old Bible times are coming round again. We are going to be permitted to come upon the earth and knock over the erroneous ideas that priests have fastened upon you all, and scare away the devil that they have packed their own sins upon instead of carrying them themselves. The ministers have preached until they have frightened the people into a negative condition. Now the spirits come in and take possession of them. The spirits won't touch one of the ministers you had better believe, for they have made themselves too positive, by standing up for the misrepresentations of the Bible. They are too positive to receive anything, so we do not try them.

Did not that other spirit think he was very dignified when he said I am Paul J. Colton, and asked you not to add another word? I heard him say, "It will have its effect, but don't add that." I guess mine will have its effect, too. I spent all the morning thinking what I would say to my friends. Now I have not said one word that I wanted to, because I came in the wake of a minister. My name is Abner Hultz.

March 21.

ADELIA TO MILO R. NEFTUS, WESTFIELD, N. Y.

With your permission, lady, I wish to say a few words for the benefit of my husband. I found this intercourse with my friend contrary to my preconceived ideas in regard to the future existence of the immortal soul. Finding things as I do here, and an opportunity of letting you know my condition, I feel it my duty to do so. This is the first time that I have taken possession of an organism not my own. I can no more tell you how this is done than I could in life tell you of the power by which we existed. Suffice it to say that I have found a tangible existence, and feel desirous of informing you of it. I cannot tell you how to arrange things at home so that I can talk with you there. If you have sufficient faith in what I have already said, and make inquiries in regard to it, you will try and prepare things in such a way that I can talk with you at any time. The longer I hold this medium and talk to you, the stranger it seems to me. Now, in order to convince you of my identity, I will speak in regard to our son Harry. I am sorry that he left you—sorry that he could not feel contented at home after I was taken away, but do not blame him. Poor boy, he felt that home was not home without me. I will speak farther upon this subject when I come again. Yours, as ever, loving and true, Adelia. Please send this to Milo R. Neftus, Westfield, New York.

JAMES SCHOFIELD.

Seeing the rest of the folks take their chance, I thought I might as well take mine. I will give my ideas as clearly as I can. I suppose you have no objections. I do not want to make any high-sounding remarks, or give you to understand that I am occupying any lofty position in the higher courts. I only wish to inform you of the possibility of thus manifesting myself, by speaking to the folks that I have left upon earth. I will try and make myself plain to you, madam [the reporter]. The God that was good to me while upon earth, is good to me now, and favors me with this opportunity of saying to you that I am well, and have been ever since I came here. Kate and Michael are very well. Kate came here a short time before me, and Michael shortly after. They have the chance of talking to you, but do not feel a desire to just now. They had rather wait until my letter reaches you. You know that you never can forget Schofield. You know how I suffered when I was sick—when the doctor came in and said it was no use, he had done all that he could. Then I thought it was best to die and be done with it as soon as possible, not because I did not want to stay with you longer, but because I wanted to get through my pain, and because it was hard for you to see me suffer so. It was a great deal worse for you than for me. I am now where it is all clear and nice. You think that I am dead, when I am not. I don't seem to know how it was brought around, but I am anything but dead. I want to say to little Jimmy that I think of him just as often as when I was with him, and hope to see him grow up into a nice smart young man—one who will stand by his country, for this is his country, though it is not the place where I was born, but it is where he was born. Be sure that I am all right while I am saying this. I would not say anything if I thought you would feel any worse, but I know that you will not. I know that when you come to see that it is me you will feel thankful that I had the chance of saying what I have. I am very sorry that I cannot stay and talk a long time to you, but I cannot. They tell me here that this will be sent without any trouble to you. My wife's name is Mary Schofield, of Johnston, Georgia. My name is James Schofield. I hope you will have good luck.

CAROLINE L. HEBER.

My dear friends, I feel so happy from what I find on this plane of existence that I think that I should be remiss in my duty did I not improve this opportunity of telling you of my true condition—of the happiness that I enjoy here. I believe I was never so truly happy while I was on earth as I am now. There are some here that look sorrowful, but it is because of their strong feeling of sympathy for their friends that they have left upon earth. There must be great anxiety on the part of spirits who hover around this organism that I now have possession of, to say a few kind words to their friends, judging from the expression on their faces. Many of them do not seem to have a collected manner of thinking, and I think will not be able to hold control of this medium.

Friend Nelson said that he had influenced a medium, and he believed that if I should make the attempt that I would succeed. I am very thankful that I accepted his advice, and am able to say to you that I am on a plane of life where I enjoy more than I had ever expected to. The chances of individualizing yourselves are as good here as upon earth. You know that we had supposed that after we have passed through death, that we at once became all wise, equal with the great Creator. Such ideas are absurd, and should be swept from the minds of the people as soon as possible.

Every hour of your happiness adds to mine. There is a good loving spirit with me—were it not so, I should sometimes, like yourselves, get sad. I am told to look a little longer, and I will see the sun with its warmth and brilliancy shining upon us all. When I look as directed, I see that it will eventually be so; then I do not grieve for you or with you. I rejoice with you when you are happy.

The friend I refer to has been with me ever since I entered this plane of life, and I hope never to be separated from so true a guide. In strange places we all need some one to whom we can go for instruction in regard to the many things to be learned here. Such a guide I trust you will all have when you come here. Be as patient as you can be. Look upon the bright and the beautiful. I am your loving daughter and sister, Caroline L. Heber.

NO NAME GIVEN.

Dear wife, happiness I shall never know until you join me, where I will have it in my power to make atonement for the wrongs and sufferings that I have caused you. I was deserving of my fate. Oh, God, why was I permitted to take that wayward step? Why didst Thou leave me alone in that dark and dismal hour? Why didst Thou suffer the star of my life to set? Why didst Thou remove the watching angel from me? Why didst Thou permit the tempter to step in and blot out the happiness of earth and eternity? Why, oh God, was I permitted to bring upon her, my heart's chosen of earth, such a sad and dismal life? Strange that I should ever have had birth, with such a dark future in store for me. Never, oh never, until you come into the place where I am can I know one moment's relief from this awful anguish of my soul. You blame me, and your blame is just. You regret the hour that you first saw me, and I wonder not that you do. Oh, Sin, from whom hadst thou existence? Oh, God, why didst Thou suffer it to find a resting place in the human soul? All that I have suffered is just, but the suffering I caused her and others, where is the justice? Oh, our Father, if Thou art all wise and infinite in wisdom, show me the wisdom in this, and let me offer a few words that would be a consolation to them that I have caused to suffer so much. Oh, if I had had a few moments in which to ask your forgiveness; but no—even that was not given me, but sorrow, dark, dark, as the darkest night, was left for you. Oh, God, if Thou hast any mercy, show it to me, and unto those that I have wronged so bitterly.

N. BUTLER.

It seems strange that a spirit should be in such a dismal state as that brother who has just left the medium is in. If you look upon it in a philosophical sense you will perceive that the spirit partakes more or less of the aroma by which it is surrounded, as the bee does when it lights upon a flower to gather honey. The little insect is surrounded by the aroma of the flower—so with the soul, steeped in sin, that has caused such suffering for the innocent—it hovers around and is attracted by the sorrow that it has unjustly caused. In that sense it is surrounded by the gloom and sadness resting on the souls of those on earth whom it has injured, the same as the bee is by the aroma of the blossoms; but not as the bee, does that sad spirit gather sweet nourishment for its soul. Time alone can free it from its bondage—time alone can obliterate the dark and blood-stained portions of it. I will help my brother to know true sympathy, and hope in time to lead him from such scenes to think of that which is more congenial and beneficial to him. I will not disclose anything in regard to his history, for that would be unjust to him. I think he will feel better after what he has said. Had it not been for his remarks I should not have communicated at this time. I have often manifested myself to you before. N. Butler.

March 22.

JOSIAH ARTHURS, OF NEW BRUNSWICK.

My friends, this really seems so strange to me that I have come to the conclusion that our bodies, which we lay aside at death, may be compared to the tire upon a wheel. That is essential to enable it to go over rough ground and stones without injury. We have a physical frame to cover our inner bodies while we contend with the obstacles of earth life. The soul is just as perfect without the material covering as it is with it. My body was necessary for the time and place. Now that I am removed from material objects, my body is no longer of any use to me. My powers being the same, I am enabled to talk with you by the aid of an organism through which to produce sounds to meet your senses, while you are in a world of sounds or upon the earth plane, and like the wheel are covered with the outside for protection. I am growing in strength and knowledge every day. I am enabled to see more clearly into the causes that produce different results. Instead of confining ourselves to those results, let us go to the causes—and if they are the outgrowth and effect of another cause behind them let us go to that, and so back, step by step, until, if possible, we are enabled to arrive at a perfect understanding of the laws by which we are governed—yes, governed—on the earth, and on the spiritual plane of existence; by such a course of reasoning we shall find the God of us all to be in the cause as well as in the effect—all tending to the one great object, and that is, the unfoldment of the human family. What a grand thought, and how much more sublime the experiences will be when all shall work in harmony together, the same as all vegetation to-day works together. Then we shall no more war with one another in regard to our ideas, than the mineral and the vegetable world war with one another in consequence of their different positions upon the material plane of life. All life, all changes of the various formations, are in accordance with the one great positive Mind who will in time bring every one of us to a complete understanding of the different laws which, when combined, make the one great and mighty Center—the Father of us all.

I have said more than I expected to when I commenced. I hope that I have not wearied you with my ideas in regard to my present existence. I need not say to you that I am contented—you know that I had a contented spirit always while with you. I tarried eighty-three years upon the material plane of life, and in that time experienced many changes. I read the different experiences and ideas of others, and from them I formed the conclusions which I have given you. I felt a desire to give what I have, asked the privilege so to do, and it was granted.

I am thankful to those who have charge of this organism, for this privilege. I have been in this life fifteen years. After fifteen years more have passed, I may come again—then I will tell you something of what I have learned in the intervening time. Should I not meet with you again on this side, while you remain on earth, I shall have the pleasure of seeing you after you enter upon this plane of existence. My name is Josiah Arthurs. New Brunswick is the place where I lived. I do not wish this sent to any one. May you ever be filled with pure and noble thoughts—may your aspirations ever be for the elevation of humanity.

ERASTUS H.

[To a lady present.] Straighten out your face, width-ways, woman. Don't look so sorry, there is a bright future for you. Now please don't take offence if I joke a little. I feel as though I would like to get up and run around here, but I suppose I cannot. May I warm my feet? I died with cold feet. I had typhoid fever.

Hannah, do you remember when I had such a time with the blood rushing from my nose, and you thought I would bleed to death, and we could not stop it? Finally it did stop, and death came in a different manner. I am not going to make you feel bad and try to scare you, because I am here talking after death—that would not pay. I do not feel as though I had any right to say that you ought not to marry again if you want to, because it is kind of natural to want to have somebody to depend upon. I see how it is; woman has been taught that she must lean upon some one. Keep Ted with you. I would not marry any one that would not take care of him. This is kind of a peculiar affair, and I hardly know how to word my letter. After my body has been laid one side it don't seem right for me to say much. I can look a little way ahead, and want to tell you not to be afraid of them folks. [What folks?] She knows. They are that kind that try to make you think that some time, by and by, they are going to do something for you. Don't be afraid of offending them. If people are going to do anything for you let them come right up to the scratch. When they do not I think it is ten chances to one if they ever do. Poor little Ted, I wish he was with me. I believe I could take care of him. If it should happen one of these days that his body should be taken away from you, don't worry, but think that he is in a good place. I will take just as good care of him as you will. Then when you come here if you want to take care of him, you can do so. He that was your husband, but now separated in body by death, but near to you in feeling, sends this—Erastus H.

Letter from L. K. Coonley.

Dear Journal: Since I left Newburyport, Mass., in December last, I have not regularly had the pleasure of looking into your smiling face at the accustomed times. Be kind enough in future to engage Uncle Sam's tireless teams to take you on a ride, weekly, to that wonderful place of progressive thoughts, and rapid growth of pleasant homes, Vineland, Cumberland Co., New Jersey, and I will try to introduce you to more of our "wide awake" friends of progress. I should have written to you before, and to greater length than I can now, but for the fact that I have been engaged in selecting a home for me and mine, in Vineland, and have been hard at work to make that home a place of earthly comfort, wherein my beloved Sarah and myself can rest, when we return from our "fights with the beasts at Ephesus."

When I visited this place, Wilmington, in January last, you will remember I told you that the people of the place were in great excitement over the wonderful manifestations through Miss Ella Vanwie, under the direction of Dr. Wm. Fitzgibbon. Well, those public seances were continued until the most skeptical, who attended, were candid enough to admit that the feats could not have been performed by any known physical force, accepted by the accredited science of the times. The consequence is, that Spiritualism is investigated here with more avidity now than at any previous time. Circles are held in various places in the city almost every night, and the lectures last Sunday were largely attended by very attentive listeners. I design visiting Wilmington, to lecture on the two first Sundays of every other month, so that after speaking here again next Sunday, my next visit will embrace the 1st and 2d Sundays of May. The interval between those two Sundays will be employed in healing the sick, at which labor, by the aid of kind angels, I seem to be quite successful. I expect also to speak several evenings to the colored people here. Their churches here are open to the preaching of the blessed "Gospel of glad tidings to all the people." I am to lecture on the 18th of this month at Longwood and Kennett Square, Chester Co., Pa., twelve miles from this place, and then return to Vineland, to continue the cultivation of our garden, that we may be able to gather spiritual strength, and worship God in Nature, "under our own vines," and beside our own peas, and strawberry patch!

I must say in closing this brief epistle, that through the aid of our great evangels, A. J. and Mary F. Davis, the Children's Lyceum of Vineland, was most successfully started on its golden mission, Sunday, Feb. 18th. The large new hall is hardly large enough for the congregations of eager watchers who resort there Sunday afternoons, to witness and participate in the exhilarating exercises of the delighted scholars, which are called by the *church-going* world of Vineland the "*Sunday Theatre.*"

L. K. Coonley.

Wilmington, Del., March 6, 1866.

Call for a State Convention in Pennsylvania.

We, the undersigned, believing that a more intimate association and co-operation of the Spiritualists of this State will be benefical to ourselves and to the community—

In accordance with the recommendation of the National Organization, therefore ask you to come together as brothers and sisters, and bring up the highest truths that we have been able to gather, and spread these out as a banquet at which we may all partake and be strengthened. We propose holding a State Convention, at Sansom street Hall, in the city of Philadelphia, on Tuesday, the 22d day of May, 1866, at 10 o'clock in the morning, and to continue in session two days.

And we extend a cordial invitation to the friends in every county to meet and select such men and women as they may think proper to send as delegates to this Convention.

HENRY T. CHILD, M. D., 634 Race st., Philadelphia.
JAMES SHUMWAY, Philadelphia.
MINNIE SHUMWAY, "
J. L. PEIRCE, "
GEO. BALLENGER, "
ANNA C. BALLENGER, "
M. B. DYOTT, "
I. REHN, "
MARY A. STRETCH, "
WM. B. FAHNESTOCK, M. D., Marietta, Pa.
MILO A. TOWNSEND, New Brighton, Pa.

Third National Convention.

To the Spiritualists and Reformers of the World:

At the Second National Convention of Spiritualists held in Philadelphia by adjournment from the 17th to the 21st of October, 1865, it was

Resolved, That this Convention and its successors be, and hereby are declared to be a Permanent National Organization of Spiritualists, and that the officers of this Convention hold their respective offices until the next Annual Convention, and their successors are elected;

Resolved, That the delegates and substitutes, except such as voluntarily withdraw their names, are hereby declared members of the National Organization of Spiritualists, whose terms of office, as delegates, shall expire when their successors, or other delegates, shall be elected by their respective local organizations, but whose membership of the National Organization shall not cease until their names are voluntarily withdrawn, provided that membership, without annual appointment by local organization, shall not entitle members to vote, or take part in the business of Annual Conventions;

Resolved, That the National Organization of Spiritualists will, until otherwise ordered, hold Annual National Conventions of delegates from local organizations, at such times and places as the President, Vice-Presidents, Secretary and Treasurer of this and each subsequent Convention shall designate; and such officers are hereby declared an Executive Committee for that purpose;

Resolved, That appointments and records as delegates from local organizations, shall alone constitute the membership in the National Organization of Spiritualists; and all such delegates shall be thereby constituted and remain members until their names are voluntarily withdrawn.

Resolved, That until otherwise ordered, each local organization of Spiritualists, or Progressive Reformers, shall be entitled to two delegates in the National Organization, and an additional one for each fractional fifty over the first fifty members.

Resolved, That in adopting these articles, all rights of the National Organization hereby instituted, in any wise, at any time, or in any manner, in the least degree to assume the power to prescribe creeds, articles, or declarations of faith for Spiritualists, or otherwise interfering with individual rights, or the rights of local organizations, by resolutions, or otherwise, are forever prohibited.

In pursuance of the above, the undersigned officers of said Convention, as the Executive Committee, have received the following invitation, to wit: "At a meeting of the Providence Congregation of Spiritualists, held at Pratt's Hall, the following resolutions were unanimously adopted:

Resolved, That the National Convention of Spiritualists be invited to hold their next session in the city of Providence in the month of August next;

Resolved, That if this invitation be accepted, we recommend that one day be devoted to an excursion upon the waters of our Narragansett Bay. And we tender to the Convention the free use of our Hall, a fraternal greeting and kind hospitality."

(Signed) L. K. Joslin, *Secretary*,

And, on conferring with each other, we have decided to call the Third National Convention to meet on Tuesday, the 21st day of August, 1866, and continue in session until the following Sunday, at the above mentioned Hall, in the City of Providence, State of Rhode Island. And we therefore invite "each local organization of Spiritualists or Progressive Reformers," to send "two delegates and an additional one for each fractional fifty over the first fifty members;" to attend and participate in the business which may come before said Convention.

JNO. PIERPONT, President.
MARY F. DAVIS, V. P. for New York.
J. G. FISH, " " New Jersey,
I. REHN, " " Penn.
THOMAS GARRETT, " " Delaware,
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Our Children.

"A child is born; now take the germ and make it
A bud of moral beauty. Let the dews
Of knowledge, and the light of virtue, wake it
In richest fragrance and in purest hues;
For soon the gathering hand of death will break it
From its weak stem of life, and it shall lose
All power to charm; but if that lovely flower
Hath swelled one pleasure, or subdued one pain,
O who shall say that it has lived in vain?"

Word Puzzle.

BY AMELIA A. ROGERS.

I am composed of 15 letters.
My 1 is in awful, but not in grand.
" 2 " rock, but not in land.
" 3 " read, but not in write.
" 4 " wrong, but not in right.
" 5 " king, but not in queen.
" 6 " long, also in lean.
" 7 " want, but not in need.
" 8 " aim, but not in deed.
" 9 " aid, but not in help.
" 10 " sound, but not in yelp.
" 11 " word, but not in letter.
" 12 " worse, but not in better.
" 13 " dare, but not in will.
" 14 " train, but not in drill.
" 15 " home, also in hill.
My whole is the name of a Spiritual lecturer.

Maple Rapids, Mich.

Thank You.

These are two very important words; none are more worthful. They lighten toil, open the pearl-gates to a nobler life; they put aside the cloud-curtains, and let the love-light into the soul's darkened chambers. We saw, the other day, a little dirty, shoeless, ragged boy. He was gathering bits of coal that had been scattered upon the sidewalk. A lady, alighting from a carriage near the boy, dropped her glove. The little fellow caught it up and handed it to the handsomely dressed woman. She said, smilingly, "Thank you."

The boy stood a moment, as if transfixed to the spot, then turning to his companion, said, "*She* thanked me—that *lady* thanked *me!*"

The glow upon that child-face, the joyous light in his blue eyes, revealed a heart brimful of genuine gladness. The very heavens seemed opened to his vision, and a being, gracious and good, seemed to speak to him from the celestial city. By the look, the tone, that child of want recognized his kinship to the beautiful and the good. All his future years will be lighted by that single ray, from the sun of the soul world.

It is a pity that so little civility is shown children, especially the world's ill-fated orphans. It is, "you do this, you do that; go here, go there," without a look or word on your part denoting the obligation. They relinquish their claim to the easy-chair, they wait and eat at the second table; but are seldom thanked for the favors they have so willingly bestowed.

The servant knows quite as well as the master knows, the import of these two words; but poor fellow, he makes and minds the fires, blacks boots, holds your horse, without the slightest testimony of the services he has so readily rendered.

The girl in your kitchen stands on "tip-toe" to attend to your wants and whims. She feeds the baby; she rushes to reply to the door bell; she ransacks her busy brains to find some plausible excuse for your refusing to see visitors; she comforts Young America when he is vanquished in a pitched battle with his kite; she bakes, broils, stews, steams and roasts to cater to your tastes and caprices, and all without a single word of praise. You pay her! What of that? But you do not compensate her in full. She has a right to your care, your sympathy, your co-operation in all her duties. Kind words are of vastly more worth to the world's workers than are the few dollars you pay them. Let us test the worth of kindness before deciding its market value.

FRANCES BROWN.

The Wonders of Nature.—No. 13.

BY HUDSON TUTTLE.

AGE OF GIGANTIC MAMMALIA.

The next evening found the same group gathered around the fireside. The children insisted on the story of the next age, and I at once began.

The reptilian age closed by earthquakes, which convulsed the surface of the earth. Undoubtedly many of the huge saurians met a violent death, and at once sank to the bottom of the ocean, were covered with mud, and thus preserved.

When the earth had become quiet and harmony was restored, we find intimations that the present order of things was being slowly brought forth. Before this age we do not find any plant or animal like those at present existing; but now, although none are identical, yet they approach very closely. From fossils we learn that a warm climate existed over the whole globe, as all the fossil plants are natives of tropical countries, as the mimosa, Southern pine, the palm, the pepper, cucumber, etc. So too were the fishes of a tropical character; the perch, salmon and cod were represented by varieties now living in Southern seas. Fishes now inhabiting the tropical ocean existed in great numbers; one closely resembling the salmon, now living in the tropical seas of Asia, and sporting in the greatest variety of forms. It darts from place to place with restless activity, and is remarkable above all other fishes for the brilliancy of its colors. The fossil specimens of these fishes present the most grotesque forms. One fossil has a fin rising directly behind its head like an immense mast, to a height greater than the length of its body; a fin like a sail was stretched from this to the tail, while there are on the under side of its body two slender but equally long tails.

Large sharks and whales sported in the deep, undisturbed by saurian rivals.

But it is to the land our attention is directed.

There we find those great animals which have so long been the wonder of mankind.

The Palæotherium we will take as the representative of a large family.

They are all passed away, but the tapir is nearest like them of any existing animal. It occurs in South America. It is about the size of a small horse, but has a short proboscis, and is really halfway between a pig and an elephant—the two united into one animal. Its skin is nearly naked, and it lives much of the time in the water. It leads a solitary existence, buried in the depths of the forest, rarely stirring from its retreat during the day, but seeking its food at night. It is omnivorous, that is eating everything it finds—fruit, leaves, twigs, grass, roots, etc.

Very similar was the Anaplotherium or weaponless beast. It existed in great abundance. It had no proboscis, was much more agile and fleeter than the previous. There were a great many kinds of this animal, just as there are a great many kinds of dogs. They varied in size, as the poodle varies from the mastiff; the largest kind was about the size of a cat. It is singular from the immense length and size of its tail, which was longer than the entire length and size of its body. Its skin was nearly if not quite naked. It lived in marshes, feeding on succulent plants, and reposed in the stagnant water.

We now have to describe the largest and in many respects the most remarkable quadruped that ever existed. You thought the elephant at the menagerie a gigantic beast; but this one was as large as a dozen elephants. Its name is Dinotherium or terrible beast. Its fossil skeleton has been found in the valley of the Rhine, and in the valleys of the Jura mountains.

It dwelt in swamps like the rhinoceros. Its length was nearly twenty feet, and its huge, barrel shaped body was raised but little from the ground, although its great columnar legs were over ten feet in length. Its head was like that of the elephant, and it had a short but very powerful proboscis. From its lower jaw a pair of strong, curved tusks grew downward, as in the walrus. These tusks were extremely useful as pickaxes, enabling the monster to dig for roots growing on the bottom of rivers, while at night he could float to the bank and anchor itself with them for the night.

The mammoth and mastodon were larger than the elephant. They roamed the earth from the equator to the poles. They were admirably adapted to bear a cold climate, and their covering shows that the earth began to experience those changes of seasons, with which we are so well acquainted. The mammoth has been found fossil in many places, and in Siberia one was found in 1801 frozen in a projecting cleft, so perfect, that when the sea undermined the bank, and it fell down on the beach, wolves and bears came and ate the flesh.

It was covered with a dense coat of crisp woolly hair, mingled with long reddish bristles from five to eighteen inches long. It had a long heavy mane.

The mastodon was like the elephant in everything but this warm covering. It is probable that during the summer it migrated in herds far to the North, returning at the approach of winter.

How strange that this being should have remained frozen in the earth for so many ages. It was covered with mud, and frozen, we know not how long before man came on the globe, and has thus remained.

The rivers were peopled with crocodiles, turtles and tortoises, and their banks were clothed with exuberant vegetation, such as the palm, cocoanut, and many of those trees which are the charm of the Spice Islands. Farther north the oak, maple and walnut were added.

The interior of the land surrounding the water thus peopled, was no less remarkable. Troops of monkeys skipped and chattered in the branches, and birds clothed in plumage of tropical brilliancy sang in the branches, while vultures and others hovered over the spots where death had been busy. Gigantic serpents watched for prey in the forest, and lesser and more brilliantly colored ones darted upon smaller quadrupeds and birds, and insects glittered brightly in the sun. With the monkey were raccoons, opossums, squirrels and other animals.

It is a curious reflection that here where we now reside, where beautiful farms stretch away, and lovely homes nestle in gardens and flowers where our great cities flourish, during the age of which I am speaking, these horrible beasts, the Dinotherium, Palæotherium, mastodon, mammoth, elephant, rhinoceros, and many other unnamed beings, all, however huge and unwieldy, dwelt unharmed. They made long journeys. During summer the tramp of their huge feet might be heard as they wended their way towards the North. They did not stop until they reached the borders of the Northern Ocean, which then was unfrozen, and gazed off on its expanse toward the pole. As winter came, they slowly came towards the South. Thus they constantly migrated from one fresh pasture ground to another.

Elephant, rhinoceros and hog existed in a multitude of forms. They swam the rivers, pastured in the forest and occupied the marshes. Some were slow and cumbersome, others fleet and agile as deer.

"I suppose these animals were not needed, as man was not present to use them," said Ives.

"That was not the reason, Ives. We are too apt to think that creation was made for our own especial benefit. We must not be so self-sufficient. The truth is, that these animals and man came together. He found them serviceable and domesticated, or tamed them."

"I'd give my pet dog for a little Anaplotherium," enthusiastically exclaimed Mary.

"I'd rather have a little Dinotherium," said Rosa.

"Yes," said Ives, "they would be pretty pets; a little Dinotherium would be larger than an ox! a nice pet! If I had not already wished I'd lived in the Age of Reptiles, I would that I might have lived among these gigantic animals."

Your lot would have been almost as hard. There were cocoanuts and berries, I presume, sufficient to appease hunger; but man could not have waged successful warfare against these leviathans. They would have trodden him under foot.

There were no animals of whose strength he could have availed himself to any extent. The earth had first to be swept of them before he could be created.

In the next lesson I shall tell you when he was created, and describe some of the most conspicuous tribes of men.

Remarkable Escapes of Eminent Men.

Some years ago a young man holding a subordinate position in the East India Company's service, twice attempted to deprive himself of life, by snapping a loaded pistol at his head. Each time the pistol missed fire. A friend entering his room shortly afterward, he requested him to fire it out of the window; it then went off without any difficulty. Satisfied thus that the weapon had been duly primed and loaded, the young man sprang up, exclaiming, "I must be reserved for something great," and from that moment gave up the idea of suicide, which for some time previous had been uppermost in his thoughts. That young man afterwards became Lord Clive.

Two brothers were on one occasion walking together, when a violent storm of thunder and lightning overtook them. One was struck dead on the spot, the other was spared; else would the name of the great reformer, Martin Luther, have been unknown to mankind.

The holy St. Augustine, having to preach at a distant town, took with him a guide, who by some unaccountable means mistook the usual road and fell into a bypath. He afterwards discovered that his enemies, having heard of his movements, had placed themselves in the proper road with the design of murdering him.

Bacon, the sculptor, when a tender boy of five years old, fell into the pit of a soapboiler, and must have perished, had not a workman just entering the yard, observed the top of his head, and immediately delivered him.

When Oliver Cromwell was an infant, a monkey snatched him from his cradle, leaped with him through a garret window, and ran along the leads of the house. The utmost alarm was excited among the inmates, and various were the devices used to rescue the child from the guardianship of his newly found protector. All were unavailing; his would be rescuers had lost courage, and were in despair of ever seeing the baby alive again, when the monkey quietly retraced its steps and deposited its burden safely on the bed. On a subsequent occasion the waters had well-nigh quenched his insatiable ambition. He fell into a deep pond, from drowning in which a clergyman named Johnson was the sole instrument of his rescue.

At the siege of Leicester, a young soldier, about seventeen years old, was drawn out for sentry duty. One of his comrades was very anxious to take his place. No objection was made, and this man went. He was shot dead while on guard. The young man first drawn afterwards became the author of the "Pilgrim's Progress."

Doddridge, when born, was so weakly an infant it was believed to be dead. A nurse standing by fancied she saw some signs of vitality. Thus the feeble spark of life was saved from being extinguished, and an eminent author and consistent Christian preserved to the world.

John Wesley, when a child, was only just preserved from fire. Almost the moment after he was rescued, the roof of the house where he had been, fell in. Of Philip Henry a similar instance is recorded.

John Knox, the renowned Scotch reformer, was always wont to sit at the head of the table, with his back to the window. On one particular evening, without, however, being able to account for it, he would neither himself sit in the chair nor permit any one else to occupy his place. That very night a bullet was shot in at the window, purposely to kill him; it grazed the chair in which he sat, and made a hole in the foot of a candlestick on the table.

Many years have now elapsed since three subalterns might have been seen struggling in the water off St. Helena; one of them, peculiarly helpless, was fast succumbing. He was saved, to live as Arthur Wellesley, Duke of Wellington.

The life of John Newton is but the history of a series of marvelous deliverances. As a youth he had agreed to accompany some friends on board of a man-of-war. He arrived too late; the boat in which his friends had gone was capsized and all its occupants drowned. On another occasion, when Tide Surveyor in the port of Liverpool, some business had detained him, so that he came to his boat much later than usual, to the great surprise of those who were in the habit of observing his then undeviating punctuality. He went out in the boat as heretofore to inspect a ship, which blew up before he reached her. Had he left the shore a few minutes sooner he must have perished with the rest on board.

CUNNING SON.—"Jacob," said a father, "yesterday I forbade you associating with the neighbors' children any more, and to-day you have disobeyed me. The next time I catch you there I shall punish you."

The next day Jacob was there again, totally oblivious to the interdiction till he saw his father enter the neighbor's yard with a rod in his hand. Jacob made for the fence, over which he leaped, pursued by his father, and ran home; there he was caught.

"Now, my son," said the irritated father, "what did I tell you I would do yesterday?"

"You told me, father, that if you caught me there again you would punish me."

"Well."

"Hold on, father," said the little reprobate, who knew if he could make his father laugh, the matter would be all right; "you didn't catch me there, you catched me here!"

The desired effect was produced; and the rod was dropped.

MOTTOES.—The lawyer's motto—Be brief. The doctor's motto—Be patient. The potter's motto—Beware. The typesetter's motto—Be composed.

The Little Bouquet.

In accordance with the original design of our corporation, we shall soon commence the publication of a paper especially devoted to the interests and welfare of the children—little ones and youths—who are now so earnestly craving mental food and culture more in accordance with the spirit of the age, than will be found in any other publication. The RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION was instituted for the express purpose of doing the greatest amount of good in its power to the greatest number.

Its managers will keep an eye single to the great reforms of the age, and will endeavor, by the aid, fostering care, and support of a generous public, to do their part in the great work now being meted out to reformers. Our children earnestly demand such reading matter as shall elevate their souls and fascinate their attention. This is a world of love and beauty—such is the birthright of every child. Alas, how few enjoy the rich inheritance! From infancy we are taught and *psychologized* into the *belief* that all here below is a vale of gloom, sorrow and tears, imposed as a penalty for the sins of our first parents. These sentiments once instilled into the youthful mind, to it they are often ever after veritable realities, and to escape supposed retributive justice that awaits all as a penalty for imaginary sins, all must crush the buoyant upheavals of the joyous soul and walk in the darkness of fearful despair. To that end Sunday Schools and protracted meetings have been instituted by almost every sect of Christendom.

It has been found by experience, that to make such horrid sentiments of the churches palatable to the young, like bilious pills, they must be *sugar coated*. Hence all the attractive paraphernalia of Sunday Schools, excursions, sociables, &c., &c. All good,—much better than the ultimate object the church has in view. Here is where we Spiritualists and other reformers differ with them. Instead of having a sugar coating with a bitter, nauseating, unseemly drug concealed, to poison and pervert the youthful mind, when once imbibed, we would present nought but that which is most attractive to the *senses*, and delightful, elevating and beneficial to the soul; a Little Bouquet, so beautifully and harmoniously arranged that its form and loveliness shall delight the eye and its aroma of thought shall startle and unfold the mind into great and noble deeds of goodness.

The Children's Progressive Lyceums, first born of the summer land, shall find in THE LITTLE BOUQUET a faithful advocate and exponent. It shall be a welcome visitor to every child and youth who may read its fair columns.

Yes, it shall be our especial aim to make THE LITTLE BOUQUET the loveliest of the lovely white winged messengers, bearing the thoughts of the little whispering angels and loving friends in earth life and the heavenly spheres.

Myriads of ministering loved and loving little ones, all laden with fragrant flowers, fresh from the summer land, cluster around the heavenly institution—Children's Progressive Lyceums at each successive meeting, and infuse a spirit of love and harmony into each group. The sages of long ages and experience in spirit life, with the youths and little ones but just entered upon the higher life, all, all unite in awakening a spirit of love for these happy groups whose prototypes are found only in the summer land.

THE LITTLE BOUQUET will be printed upon fine white paper, with clear new type, and will be richly ornamented with a beautiful emblematic heading and symbolical cuts, representatives of thoughts.

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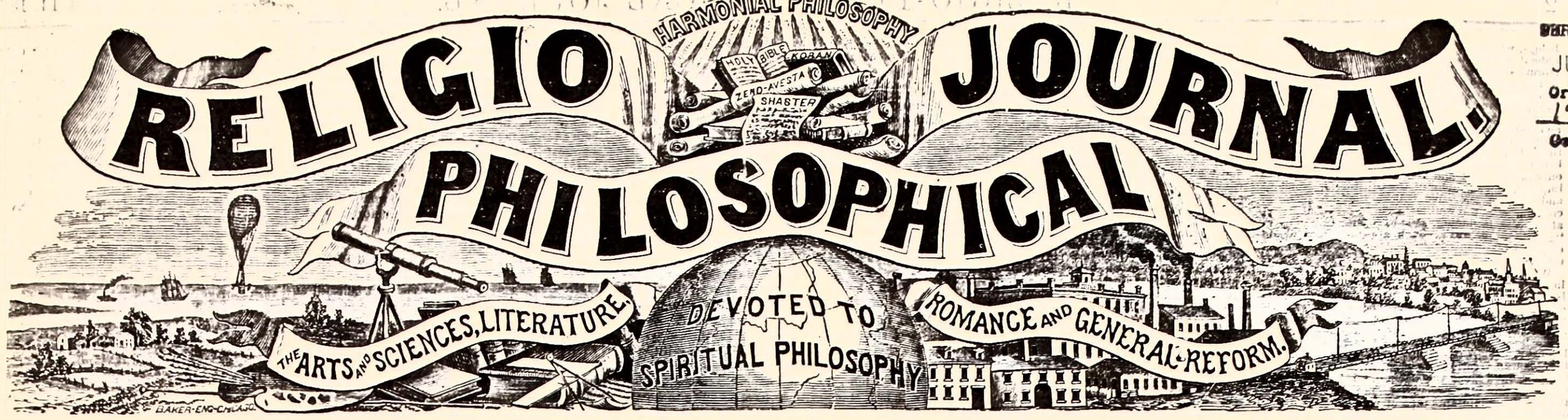
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For the Religio-Philosophical Journal.

The Land of the Living.

BY EMMA TUTTLE.

"Are you still in the land of the living?" inquired a man of an aged friend. "No, but I am going there," was the reply.

Oh, land, so full of breaking hearts,
O'erhung with shadows blinding,
Where half the world the other half
In sheet and shroud are winding.
We stretch our eyes away—away
Past this domain of sorrow,
And catch the tintings on the clouds
Of an auroral morrow.

Each year we see the brightest leaves
In autumn's hands the serest,
Each year the bird-notes die away
Which rang for us the clearest;
Each day the cruel mouth of Death
The lie to Life is giving,
And yet, we call this fading land
The region of the living!

Oh, aged man, whose silver hair
Is like a ring of glory!
God bless you for that precious truth,
Our hearts repeat the story;
And while we sit in vacant homes
Heaven's golden bells are pealing
Along the darkness of the night,
Making the same revealing!

For the Religio-Philosophical Journal.

ETHEREALISM.

NUMBER TWELVE.

The Apocalyptic writer declared that he heard every creature in the earth and in the sea saying, "Blessing, glory, honor, power, unto Him who sitteth upon the throne." One cannot refrain from asking how the Divine employs himself. These teachings seem to commit important labors to persons in the higher states, and these labors affect persons in the rudimental state. A prophet once said to certain other persons, "Cry aloud, perhaps thy God is asleep—or it may be He hath gone a journey." Does the Divine sleep, and does He give commands to persons while He sleeps? Does He leave His habitation and go a journey—spend His summers abroad and His winters in seclusion? If so, who manages the home affairs? The answer to these quaint interrogatories is this: There is a divine overshadowing, a holy ministration, which reaches to the smallest event and the slightest particle. All events are. The Divine does not need to speak to the sun, say to it in the morning, "get up and shine." That vast orb is in perpetual motion. So of all the myriads of universes. There is, then, so to speak, a government which embraces all things which are and which are to be—events ever being in motion. A strong statement was made by a somewhat illiterate person in which it was declared that Pontius Pilate and Herod were gathered together to do what God had predetermined should be done. The eye is fixed upon a particular event. The herald of good tidings had come to the rudimental sphere to do a beneficent work. His Father had predetermined that the rulers should crucify the messenger. These wicked rulers, then, were instruments in the Divine hand to aid through their cruelty in evangelizing earth's inhabitants. The public mind must be intensified, fixed upon the herald. He must be known; steps are taken, the work contemplated is wrought. All this under the administration of the Divine. The dwellers, then, in the higher spheres are not principals, but agents, chosen of God to do their peculiar work. Thus there are connections; and all things in the earth, and under the earth, and in the seas, are made subservient to the Divine will. Looking at things, then, through this glass, somewhat darkly, yet there may be sufficient clearness to help the attentive etherologic student to see that when one set of things, or one class of persons, or one species of animals has done its work, then it may pass on. Thus the fox and the crow, and the cat and the dog, the hawk and the chicken, the cow and the ox, the bear and the wolf, being needed at certain times in certain locations, when those services are no longer needed, pass on. So the savage, the Asiatic races, and all the lower forms of humanism are to remain until there is no more for these classes to do, and they pass on. These illustrations serve somewhat as a scaffolding to help persons to see that the mediumistic labors of to-day in their present gross and more external forms are to pass away, and there can be direct inflow to certain persons and direct outflow without the external manifestations of to-day. These manifestations are progressive, commencing with concussion and reaching to brilliant speech. Then the mediumistic disharmonies, entanglements, obstructions which now obtain, will be no more. To do this work there must be great care, rigid precision, happy expansion, glorious union, holy aspiration, rendering it possible for the supernals to descend and directly teach. The soul asks that the wheels of time may flow swiftly; that that glorious day may speedily dawn. This is growth. This requires the divinest conjunctions of the two primals—the male and the female. Each being perfect, balanced, then connect the two by a carefully prepared chain and there will be inflowings and outflowings from one to the other and the twain being one will catch the same thoughts at the same instant. Thus, the twain connected are seated at a table, writing materials at hand. Each writes, and the two being thoroughly one-ized will not only write the same thoughts but will use precisely the same words, and the thoughts are duplicated. Then a teacher perfectly comprehending these connections might be seated, have any number of harmonious pupils under direction. Each pupil writes and the same thoughts which have come to her or his being, will by the electric cord reach all her pupils at the same instant—and here may be twenty or fifty original duplicates of the original thought. Nay, farther—there may be a connection formed between a human and an animal, and by the electric cord the thoughts of the human may be conducted to the animal, and the horse may be sent any distance to find his rider.

Extravagant though this statement may appear, yet everybody knows that the docile dog is sent of errands; that the carrier pigeon takes the message. Little is known yet of the power of ether. The hygienist in the past has thrown his saddle-bags into his carriage, filled with drugs, administered as he could in his gross condition. The hydropathist, homœopathist have appeared. The electrician, magnetizer have come. Ether is beginning to be used in its external form. Through its instrumentality the surgeon amputates, removes obstructions, extracts teeth. The patient is unconscious. Whence this wonderful remedial agent? Who shall know of the depths of ethereal science? Who can say that persons in the etherologic condition may not teach the etherealist many things which have not yet flashed upon his fine mind? Drugs, like the wolf, cat and fox, were the best things that could be used in the past; but the time is at hand when the etherealized person comprehending etherologic laws will be able to gather into his being the particular ether a languishing patient needs, fill the ethereal vacuum, and the patient is well. A number of patients may be arranged in certain order, who need a certain kind of ether; they may take by the hand a wire, and that particular ether which has been gathered in a person may flow to and through a given number, before exhaustion is; each will feel the ethereal influence and an ethereal equilibrium will be secured.

These thoughts are designed to arrest the attention of the critical etherealist for whose inspection this paper is especially designed. Looking over its pages his opinion will be asked in respect to the wisdom of laying a paper of this peculiar sort before the public mind. His ethereal eye will help him to see that there are more things hinted at than could be elaborated in a volume. Woman is the helpmeet of man. Woman is the heart, man the head. Woman feels; woman inspires; woman must lead, as the heart is a safer guide than the head. She will see at a glance the needs of woman, and will appreciate a labor which looks to an ethereal equilibrium, by and through which she will be emancipated from many of the sufferings to which in the past she has been liable. This paper is designed to be both theoretical and practical.

NUMBER THIRTEEN.

Joys and sorrows often spring from causes unknown to the person or persons acted upon. A person or a body of persons arise from their morning slumbers full of joy; sing with the birds in the branches. Exhilaration is felt throughout the group. The next morn the same persons arise from slumber and are sad; exhibit great depression. If these persons were asked why, perhaps none could answer. So in certain locations, there is exhibited a suicidal disposition, by those whose virtues are unquestionable. These lay violent hands upon themselves, no living person can tell why; and yet nothing exists without a prior cause. So there are times when persons prefer war rather than peace. The Nazarene declared with a good deal of positiveness that there was joy in heaven among the angels when a sinner returned from his evil ways. Persons would hardly credit this statement had they not great confidence in the person who made the declaration. There must then be exhalations from the returning one, which do in some way cause joy in the breasts of the angel world. If there are exhalations from the rudimental sphere extending to the angelic, there may be ascents from some lower sphere reaching up to the rudimental. In, however, contemplating this subject, the rotundity of an earth may be taken into account. There are currents which encircle it and which flow transversely. There may have been a state of things on a distant section of the earth which has been of the character named above—that is, currents may have reached a location to-day which are of an exhilarating character. Persons feel this. Or currents may have reached them of a depressive character, which are felt. Or there may be currents, so to speak, of a destructive character. Persons feel these. A tornado is. It destroys everything that impedes its course, causing loss, weeping, wailing, great anguish of heart. Persons emit this; it floats, reaches a location, and persons are sad. So cases may be named where exhilarating gas is generated in great abundance. The same results spring therefrom. In the former, sadness; the latter, joy. Thus far the mind can travel with tolerable ease; but the revelator, before referred to, described persons and declared that they blasphemed the Almighty, gnawed their tongues with pain, that the smoke of their torments ascended forever and ever. Certainly this is a very strong statement, and yet it must be borne in mind that each person emits an atmosphere corresponding to the internal condition. If the person be a man of blood, the atmosphere around him will be of that cast; if a man of wisdom, the atmosphere will exhibit the color which is representative of wisdom, and thus persons are known by these colors. Now the Apocalyptic writer speaks of the smoke of their torment. It were more philosophic to speak of their atmosphere; and persons can no more escape from this atmosphere than one can flee from his shadow, only as the heart, representative of the affections is touched, and the moral character is changed. The angelic world, connected as it is with the rudimental, feels this happy change, and, as it were, instead of depression, there is joy in heaven.

'Tis needful to enter into a consideration of these nice points, that persons may know that no one lives only to himself; that each act, good or evil, affects some other person, and if there be a large amount of good or evil it diffuseth itself more widely. Virtue rewards the doer; iniquity punishes the transgressor; but because of infinite connections, others may be made happy or wretched. Now there are certain sensitives. These feel that something of a sad or joyous character has somewhere transpired. As persons say, "they have an inkling of the thing;" or as others say, "they feel it in their bones." Feel what in their bones? Fine etherologic matter which travels with great rapidity and has reached them, and they feel its character. Now there is an ability to trace this etherologic matter to its fountain and see what has occurred which has caused the distress. It may be a great loss of life; it may be a national calamity; it may be that a battle has been fought. Sensitive persons may pass through the city of New Orleans and may feel the sorrows or joys of the parties dwelling in the habitations; and there will be sadness and exhilaration. Curious though statements of this sort are, yet they belong to the world of fact, and are to be considered for purposes of a practical character. More—the earth, at certain points, has within its bosom large quantities of ethereal or coarse gaseous matter. Persons may be charged with ether and may be attracted to locations where it is abundant; so of the coarser gases to be used for ordinary purposes. The coal and other substances at present must be used until the more finely educated classes can be attracted to the locations named above. Few persons can calculate the changes which will occur when the more noxious gases escape from the earth's bowels. So to speak, the earth groans, travails in pain, to be delivered, corresponding to the condition of one who has in certain locations a superabundance of gas. No rest can be had until the same is emitted. The drunkard over stimulates; takes in an overplus of gas with his stimulants, and that gas excites to contest, or to joy, or to some other dominant passion. The gas escapes, the person is prostrated. In discoursing at this point of the gases, it is to be kept in mind that gas is only a coarse ether; that there is the fine, the finer, the finest; the coarse, coarser, coarsest; and there are persons who are capable of taking in the coarse gases and they work these up into a finer gas. So the inebriate works up certain coarse gas, and when emitted it is somewhat improved. The loss is not entire.

There are persons who are self-approbative—said to have a large organ of self-esteem. These persons are inflated by a personal gas, and they emit by speech or act that which lies within. They are sometimes called bores; but they are only in the gaseous state and must let off. Ventilation is the twin sister of salvation. If these persons could not let off this gas they would be in constant torment. 'Tis therefore a wise provision. Observe now the scolding woman. She lets off that which she has, often at the washtub, and the labor will be correspondent to the amount of gas; but, unfortunately, as it would seem, that gas may be worked into the garments she is cleansing, and the wearer may catch the infection. The washerwoman should be the neatest, most harmonious of the kitchen laborers. So the breadmaker may throw her noxious gas into the staff of life; the sensitive eater feels it. In constructing the finest possible social state, each and all of these critical matters will be carefully considered. Mary may weep when smoothing the garments for the family. That sadness is taken into the garments and the sensitive person weeps, not knowing why. The sea chest may bring contagion; the letter brings with it the joy or sadness of its author. Psychometry, beginning to be classed among the sciences, aids the human mind to a critical investigation of these nice points. It needs hardly to be said that a gas might be prepared for bread which would cause the eater to leap for joy; that a gas might be infused into a loaf which would cause the eater to bend in adoration before the Father of spirits.

(To be Continued.)

"Don't you know that Christ came into the world to teach and to save mankind; that he was persecuted and put to death on the cross?" "I never heard of him before," said the old lady. "Pray how long ago did this happen?" "Nearly two thousand years ago." "Bless my heart! And where did it all happen?" "In Jerusalem, more than two thousand miles from here." "Dear me, parson," said she, "since it is said to have happened so long ago, and at such a distance, let us *hope* that it is not true. Let me help you to a cup of tea."—*Clerical Visits.*

Gen. Santa Anna lives at St. Thomas, in the West Indies. He is about seventy years old, and very well preserved. Some American naval officers recently attended a grand ball at his residence. He has seen a great deal of life and fought many hard battles.

A French paper says that an Italian collector returning from Egypt, has brought back a well-authenticated statue of Potiphar's wife. The features are said to be exceedingly ugly. So Joseph did not deserve the credit he has had for so many centuries, after all.

Tennyson is engaged upon a new poem of considerable length.

Spiritualism vs. Swedenborgianism.

The following is an abstract of an article written by L. M. Smith, Esq., of Cincinnati, and published in the *National Banner*, an ably conducted paper of far more liberality than most secular journals of the day.

On Sunday morning, March 12th, we were notified by an editorial paragraph in the *Commercial*, that "Spiritualism was to have a showing up" on that evening, at the New Jerusalem Church, corner of Fourth and John streets, by the Rev. Mr. Goddard. Accordingly we repaired to the place designated, at the appointed hour, to listen to what the reverend gentleman might have to say upon a subject claiming the same origin as their own peculiar doctrines.

He commenced by stating that it was not in accordance with the practice of the expounders of the New Church philosophy to attack the creeds of other denominations, but in this particular instance, it seemed to be necessary in self-defence, inasmuch as the doctrines of the New Church had been confounded, as he alleged, with those of modern Spiritualism. He said that the philosophy of Spiritualism (if it could be said to have a philosophy,) had nothing in common with that of the New Church, except that both admit the reality of a tangible spirit world. Although this is but *one* point of agreement, it is, nevertheless, one of very material importance. This is common ground, on which we both meet, and as to what constitutes the spirit world or life to come, we differ from all other religious denominations. Every intelligent Spiritualist who listened to the able and interesting discourse of the Rev. Mr. Giles, in his fourth lecture upon that subject, recognized the truth of his or her philosophy in every word and sentence uttered on that occasion. These views we claim as at least a part of our philosophy.

But while the Rev. Mr. Goddard claims that the spirit world is a *real* and *tangible* one, and that spirits are also real and tangible, capable of producing tangible effects upon tangible or material objects, he accuses Spiritualists of being *materialists*, because they believe that spirit is refined matter or substance, having, as he alleged, no degree of difference from the body. Now if the spirit world is a *real* and *tangible* one, having (according to their authority and belief,) "mountains, valleys, rivers, lakes," etc., etc.; and if the spirit body is also real and tangible, with a perfectly developed organization, adapted to the tangible conditions of the world in which it exists, and yet is not material, what we ask in the name of common sense and philosophy, is it? If it is not material, or in other words *something*, it must be *nothing*—a nonentity—having no existence except in the fancy of a disordered imagination. That which hath form and is tangible, possesses the properties which characterize matter—no matter how refined and ethereal it may be. We do not, however, as he asserted, claim that there is no degree of difference between the body and spirit, for there are a great many degrees of difference—the difference being in degree only, except, perhaps, that one is a simple element, while the other is a compound of many.

Electricity is a subtile element which is not tangible to the physical senses while in a state of rest, but when set in motion it becomes a powerful agent, capable of shivering to atoms the giant oak of the forest; and when harnessed to steel and iron, under the guiding intelligence of man, capable of propelling the ponderous engine, and of conveying messages of intelligence from one quarter of the globe to another. Will the gentleman claim that electricity is not material? If it is not, how could it come in contact with and move material bodies? How could it be generated by a material battery, and be confined by material appliances as the servant of man to do his bidding? Or in other words, how could that which is *not* material have any point of contact or relationship with that which *is* material? The same queries might be propounded with respect to the spirit. The Rev. gentleman asked the question, "If spirit be matter, how could it be separated from the body at the change called death?"

We will answer by asking him if it is *not* matter or substance, how it could be retained at all in connection with the body till the law which formed the connection was broken or changed, so that the co-partnership becomes dissolved and the spirit liberated, the same as the organic destruction of the battery would set free the electric element, which was held in connection with it so long as the law governing the relationship between the two was observed?

We both admit the reality of a tangible spirit world, and a tangible spirit form, capable of moving gross, material objects, so that the only difference, after all, on this point, is simply a difference of terms. Or rather we have a rational philosophy accompanying our belief, while he has none at all. We say that spirit is refined, etherealized matter, endowed with intelligence and volition from the great, eternal source of all LIFE, POWER and INTELLIGENCE; *he* would say, spirit *is* spirit, simply because he could give no better definition.

Again: he arraigns the Spiritualists because they deny the existence of

A PERSONAL GOD,

and thus rob Christ of his supposed divinity; who is their highest conception of that Almighty, All-pervading, Omnipresent and Omniscient Power, which is the creative and vitalizing Principle of the universe! Behold the vastness of creation! Let us first contemplate the solar system, of which the sun is the central power of attraction, around which revolves the earth and thirty or forty of her sister planets, at various distances, ranging from fifty millions to hundreds of millions of miles. As great and almost inconceivable as are these distances, they are as nothing compared with the distances to the nearest fixed stars; which are estimated to be hundreds of billions of miles distant from our earth. Each and every one of these stars is a central sun, with its retinue of planets and their satellites revolving around it as a common center, the same as our own sun and solar system. The law of analogy tells us in unmistakable language that these innumerable worlds are pregnant with life and intelligence, as well as the humble sphere—a mere speck in the universe of worlds—upon which our lot has been cast. Not only is this the case with respect to the vast starry congregations visible in every part of the heavens to the naked eye, but also with respect to the innumerable hosts of isolated stellar systems revealed by the magnifying powers of the largest telescopes, in the blue vault of heaven, far beyond the range of ordinary vision. We behold in their revolutionary motions, attractions, etc., one grand system of natural laws governing the whole, and must necessarily infer that the Power which originated, (from a material essence, diffused throughout space,) upholds and vitalizes these with His own life and intelligence, must be commensurate with, and adequate to, the effect produced. Not only is that Power—call it GOD, JEHOVAH, ALLAH, or what you please, it matters not—co-extensive with all material creations, but it is absolutely infinite, filling the whole immensity with its presence. Whenever you can conceive of form and bounds to space, then you can legitimately clothe your Deity with the same finite qualities, for these belong to the finite, and not to the Infinite; hence we reject the idea of a personal God, having the form of a man, or any other organized form whatever, which would be only a monstrosity in nature. The idea of worshiping an incarnate God, in the personage of Jesus Christ, is but a few degrees removed from the heathen who bows down to images of wood and stone.

The idea of propelling the Great Eastern across the Atlantic with a miniature engine, constructed of glass, is not half so absurd as the idea of the All-controling POWER of the universe incarnate in the human form! The very argument which theologians use to combat the opinions of Atheists and prove the existence of a God, if carried but one step beyond the point where they rest it, completely overturns his existence in any organized form whatever. They commence by saying that every effect must have a cause, and that organization, whether applied to material worlds or the more delicate organization of the human form, presupposes an organizer, which of course is correct. We will take the watch story of PALEY as the best illustration.

He says, in substance, (we have not the work at hand and must quote from memory,) that if a savage were to find a watch, never before having seen one, and should, by inspecting its mechanism and watching its movement, discover that it was designed to measure time—seeing design and intelligence in its construction—he would necessarily come to the conclusion that it could not have made itself, but must have had an intelligent designer in whom those qualities reside. He further says, that if the man who made the watch should now be presented to the inspection of his perceptive and reasoning powers, he would discover much greater signs of design, wisdom and intelligence in the mechanism of his anatomical and physiological structure than he beheld in the watch, and would be forced to the further conclusion that *he* could not have made himself, but also must have had an intelligent designer or creator, whom he terms God.

Here he rests the argument, which he considers perfectly conclusive against his Atheistical friend; and so it is when he does not claim an organized being for this Great First Cause; but the moment he does this, and presents him in the form of a man, or in any other organized form whatever, the Atheist has a right to demand a cause—an organizer—for its existence, upon the same principle that one was demanded for that of the watch and watch-maker. But it might be asked, could He not create a temporary body? Very well, admitting that he could, he could not compress the whole universe of mind into so small a compass, any more than He could the whole universe of matter; hence the creation would be simply a *creature*—the same as are all of God's offspring—and not the CREATOR. There is a universe of mind and a universe of matter—co-existent and co-eternal—one operating upon and through the other. These two we term father God and mother Nature, the male and female, or positive and negative principles in the universe.

It will be observed by these remarks that we have no room for a *third* principle in nature, and hence do not believe in a triune Being. We confess our inability to comprehend any such enigmatical problem as "three in one and one in three." This belongs exclusively to *theological* mathematics, and not to *our* philosophy.

We admit, that by virtue of certain ante-natal causes and conditions, one individual may possess a greater unfoldment of the God principle than another, which was undoubtedly the case with Christ, who was both human and divine—human, because he came into the world with the human form, and in accordance with the laws of procreation governing the human species—divine, because his mind, like that of every other human being, was a direct emanation from the great Fountain source of *all* mind.

We believe of Him as did the early Christian fathers, before a Roman Catholic Pope, or rather an ecclesiastical synod under his sanction, clothed him with divinity; since which all the *little* popes throughout Christendom, both Protestant and Catholic, have said Amen.

Although we recognize neither the God of the Jews nor of modern Christianity, we nevertheless, as has been repeatedly stated above, *do* recognize a Great First Cause, who is the author and sustainer of the universe and all that in it is; in whom we live, move and have our being, who sustains toward us the relationship of parent and guardian, and as such—no matter what his mode of being—is worthy of all homage, adoration and praise.

We believe that he governs the moral universe with immutable, inexorable law, which is as unchangeable in its operations as are the laws of gravitation, attraction and repulsion, or any other law pertaining to the *physical* universe. Obedience to the moral law brings its own reward, *and disobedience brings sure and certain punishment to the offender, and there is no intervening power to shield the violater from the inevitable consequences;* the doctrine of the vicarious atonement to the contrary notwithstanding. These laws are as plainly and unmistakably written in his mental constitution, as are the laws pertaining to life and health, in his physical.*

We do not believe in the so-called fall of man, nor in the subsequent so-called plan of salvation; but that the human race was originated and brought into existence upon the principle of progressive development, the same as was the physical universe; and that both facts and analogy point as strongly to this conclusion as they do in the direction of what philosophers term the nebular hypothesis of creation. We believe that even the historic period, aside from other evidences, furnishes sufficient proof of the gradual progress of the human species from a lower to a higher condition, to warrant this belief. We not only believe in progression of the human race on earth, but we also believe in endless progression of the spirit in the world to come, and that man's happiness in the future will depend upon this progress, and the ever-recurring contrast between his then exalted condition, and the still brighter prospective future, and the rough experiences acquired in his earth life, when he first commenced the ascent of this ladder of progression.

We believe that without these experiences he could not attain to a state of happiness, as there would be nothing by which he could institute a comparison to appreciate and enjoy such a condition. Without vice there could be no virtue; without deformity in nature there could be no beauty; without darkness we could not appreciate the sunshine; and without the howling tempest, the sweeping hurricane and the furious tornado, we could not appreciate the succeeding calm. Notwithstanding we may at times receive a little too rough experience at the hands of certain undeveloped human

* See "Combe on the Constitution of Man; also, "Butler's Analogy."

beings, who have not fully progressed out of the animal condition, as well as by the fury of the storms and winds which frequently wreck men's fortunes and destroy their lives, we nevertheless believe that evil or undevelopment has its uses, and was permitted to exist for a wise and benevolent purpose. All, however, should strive to outgrow and rise above these conditions, as on so doing their happiness depends; while to remain in bondage to them, is to remain in ignorance and misery. We believe that this view of the existence of evil is the only rational one, and the only one which does not impeach the character of the Creator for goodness and benevolence. We believe that his plans of creation were too well matured to prove abortive, at the very beginning, as it were, and bring him to "grief and sorrow." Such a catastrophe would disprove his omniscience, and rob him of his highest attribute.

We believe that the silly story of a personal devil, in the form of a serpent, tempting our first parents, is an Oriental myth, unworthy of credence in this enlightened age, and belongs where the science of geology has unmistakably placed the Mosaic account of the creation—among sheer fabrications.

We believe that the so-called plan of salvation has proved as great a failure as theology has made the plan of creation; as eighteen centuries have rolled around since the dawn of Christianity, and still the world is unregenerated—not one hundredth part of the inhabitants thereof who have lived and died since that period, ever having heard of such a scheme, while fewer still have embraced it. At this rate, how long, oh, how long, ye self-styled servants of the Most High, will it take your omnipotent Master to consummate his plans, which were formed nearly two thousand years ago? How many millions of billions more of earth's inhabitants will pass the confines of another world, unredeemed from original sin, because of the lack of a plan sufficiently comprehensive to embrace them all?

Although we reject Christ as God, we do not, *by any means*, ignore his moral precepts and worthy examples; as these emanated from the diviner portion of man's nature, and find a hearty response in the mind of every individual in whom the organs of the moral and religious sentiments predominate over those of the animal propensities. The fact that these precepts, and even the Golden Rule, couched in nearly the same language, were first given to the world by the eminent Chinese philosopher, Confucius, five hundred and fifty odd years *before* Christ, does not detract from the sublimity of his character; which, so far as we have any record evidence, was as pure and spotless as that of a human can be. Do not confound the moral code of the New Testament with the dogmas and vagaries of modern Christianity, and you will then know where to find us. We accept the former, because written in the constitution of man; we reject the latter, because we find them nowhere in nature.

Although we deny Mr. Goddard's assertion that "we have no philosophy," we do, however, plead guilty to the *Commercial's* charge that "we have no creed" to bind and fetter the aspirations of the immortal soul, and retard its growth and progress in truth, knowledge and wisdom.

* * * * *

We are well aware that all new theories pertaining to science or religion, which are considered innovations upon established forms and creeds, are unpopular, and must meet with strenuous opposition; but if you can find no better weapons than the grossest falsehoods and wholesale slanders with which to combat our opinions, you had better leave them unopposed, as every blow so foully dealt will rebound upon your own heads.

As for the gentleman's assumption that all Spiritualists are addle-brained and incapable of discussing the question with *him*, we will simply remark that his *conceit* in this respect is equaled only by their egotistical assumption that Emanuel Swedenborg was expressly commissioned by the Lord to hold communion with the spirit world, after which the portals of that sphere were to be forever closed against the inhabitants of this, and all future intercourse between the two (notwithstanding their admissions of the practicability of so doing,) strictly interdicted. The great mistake of Christendom is in supposing that all so-called miracles—spiritual manifestations—and communion with the angel worlds ceased with the Apostolic age; the great *absurdity* of the New Church men is in assuming that their great medium was especially commissioned to re-open the book of Revelations, and after adding a few more pages thereto, then to hermetically seal it up for all time to come; thus cutting off the only means of testing the truth of anything which he claimed to have revealed.

Swedenborg was simply mediumistic, the same as were the prophets of old, and thousands of persons at the present time. He had his spiritual perceptions unfolded so that he became *en rapport* with the spirit world, and learned many valuable truths in relation thereto; but to suppose that he obtained the sum total of all knowledge pertaining to the world of causes, is as absurd as to assume that any one individual could in a life time exhaust the whole field of science in the world of effects, and that thereafter such individuals should be undisputed authority upon all questions of natural philosophy! This can be best illustrated by extending the analogy between Swedenborg's discoveries and those of Columbus in regard to the New World. Mr. Giles said in his fourth lecture upon the New Church doctrines, that before Columbus discovered the continent of America, the people in Europe entertained a vague and indefinite idea that there must be such a country somewhere in the Western hemisphere of the globe; but as to its exact locality, its size, its climate, soil, productions, inhabitants, etc., etc., they knew nothing until Columbus made the voyage of discovery and brought the desired intelligence. Very good so far as it goes; but to make the analogy complete as to Swedenborgians and Europeans, he ought to have told us that there is a small and insignificant sect scattered over the various countries of Europe who have so great an admiration for the genius of Columbus that they refuse to believe or learn anything pertaining to this newly discovered world except that obtained through the meager and partial intelligence brought by him. Although more modern travelers have made extended tours all over the entire continent, and have published full and minute details of their observations and experiences, they are so anti-progressive that they will listen to nothing only what the great voyager, Columbus, has said.

As Columbus did not discover the *continent*, but only a small island adjacent thereto, so likewise Swedenborg barely entered the vestibule of the great spiritual temple, and merely learned the A, B, C, of spirit-life. In this respect the analogy is complete.

Columbus, however, unlike the great Swedish philosopher, did not advise others of his countrymen not to undertake the same voyage because of the dangers of transatlantic navigation, and the mistakes which they might make in so doing.

Although the entire coast of the continent was unexplored, and its harbors and rivers, as well as the locations of the rocks and shoals to be shunned in approaching them, were then unknown, he did not tell his countrymen that it was "dangerous" to attempt any further discoveries of this New World, and that they must remain content with what he had done. Again: he did not undertake this voyage of discovery alone and unknown to the whole world, with not a single witness to corroborate his reports. Had he pretended that he slipped out of some European port alone, and in a manner unknown to any other person, and had returned in the same mysterious way, then of course, but few if any, would have believed his pretended discoveries of a New World, far beyond the sea. If when interrogated in regard to the proof of his assertion, he had vehemently affirmed that it is so, because I, Christopher Columbus, have said it, and at the same time warned and admonished them not to attempt any discoveries in the same direction, because it is dangerous, his listeners would have been still more incredulous.

It is owing to this infatuation of the followers of Emanuel Swedenborg in believing in a thing, and at the same time practically ignoring its proofs—thus forcing their peculiar ideas upon other minds exclusively by authority—that their number is comparatively small and insignificant.

Notwithstanding their philosophy has been before the world about one hundred and fifteen years, its adherents are not one-tenth if even one-twentieth as numerous as those of the Spiritual Philosophy; which does not claim to have had an existence, as such, more than fifteen years. Spiritualism teaches nothing authoritatively, but says to all, here are the facts, come and investigate for yourselves. Although we do not claim that more modern mediums have, of *themselves*, given any fuller account of the spirit world than is to be found in the writings of Swedenborg, we have hundreds of them *through* whom we have obtained, from spirits who have been in the spirit land for centuries, and have roamed, as it were, the entire spirit realm, not only fuller and more accurate accounts, but those divested of the errors and imperfections which attached to his on account of his imperfect means of obtaining full knowledge. This he has since acknowledged himself; as he has repeatedly stated, in his communications to Judge Edmonds, that he wrote a great many foolish things in his life, as well as a great many valuable truths.

The law which permitted the angels—spirits of deceased persons—to entrance the old prophets and control their vocal organs so as to communicate their own ideas, clothed in their own language, and which enabled the spirit of the prophet Samuel to do the same through the kind lady medium of Endor, (to whom theologians have applied the reproachful epithet of witch,) and foretell Saul the fate which would befal him and his sons on the morrow, exists as perfectly to-day as it did then, and is much better understood. (See 1 Sam. chap. 28; also, Josephus' Ant. book 6, chap. 14.)

If the spirits of Moses and Elias could communicate with Christ in the presence of three of his disciples; if one of the old prophets could do the same with St. John, and if the spirit of Elias could control and preach through John the Baptist, (see Matt. xi.: 14–15; Matt. xvii.: 10–12; also, Luke i: 13–17,) then the same conditions will permit similar control and communion at the present time, and it is no more dangerous now than it was then.

While the Swedenborgian tells you that you *can* communicate with your sainted mother, dear sister or darling child, as the case may be, he at the same time warns you against it as a dangerous practice; as though the object of your affections had been transformed into a demon of the infernal regions instead of an angel of light.

As to physical manifestations—the mere phenomenal part of Spiritualism—they are but the alphabet to the science, and serve to arrest the attention of the skeptical mind, and incite investigation which will lead to higher results. In this capacity they have performed a mighty work for humanity, which, for their benefical results, it is impossible to properly estimate. So great had become the tendency of the present age to skepticism and materialism, that had it not been for this New Dispensation of Divine unfoldment, one-half of the civilized world would have been in a few more years wrapped up in the grossest materialistic philosophy. This result was being rapidly brought about in consequence of the development of *positive* science, in contradistinction to the vagaries and absurdities of theology—both of which conditions are extremes, equally erroneous and pernicious in their results.

For the Religio-Philosophical Journal.

"The God in Man."

A Poem given through Mrs. Cora L. V. Daniels, February 4, 1866, in Philadelphia at the close of a Lecture.

Veiled behind a mystic name,
Lo! the splendors of Osiris,
And the shadow'd form of Isis,
All Thy wondrous power proclaim.

Where the Eastern devotee,
And the grand and idle Lama
Worships at the shrine of Brahma,
Lo! their off'rings are for Thee.

Where the splendors of the East
Show the Temple of the Sun—
It is but the Living One
Lighting up the Heavenly feast.

All the ages of the past,
Conquered by the stern Nemesis,
Now shall find their true Remesis—
Guiding them to truth at last.

This we know Thy name to be—
Thou the Infinite Jehovah,
Bending every spirit over—
Love has solved the mystery.

For the Religio-Philosophical Journal.

Report of the Philadelphia Conference of Spiritualists, held at Ninth and Spring Garden Sts. every Thursday Evening.

Thursday Evening, March 8, 1866.

By the rules of the Conference the first speaker is entitled to half an hour, each subsequent speaker is limited to ten minutes.

Dr. H. T. Child remarked: That there was no question before the Conference, but Spiritualists were never at a loss for a subject.

If we belonged to a religious, or philosophical, or scientific society, however liberal these might be, we should find somewhere a wall raised, a barrier set up, and any attempt to look beyond this, or to remove it, would subject us at once to censure and denunciation. The most liberal of these societies finds itself hampered with some restrictions; but as Spiritualists, we find ourselves in an open field, with the broadest right to question everything, from the Infinite Father to the lowest of his creatures, from the vast rolling orbs that sweep through the realms of space to the least atom of matter that floats in a sunbeam; from the most profound mental and moral problems to the most simple deductions of reason. There are no barriers or limitations to us, save those of our own capacities, which are in themselves capable of infinite expansion.

Spiritualists are the only persons who can obtain the real value of everything, and just in proportion as we lay aside all our prejudices do we attain to this. For instance, we take an old, musty creed and it is very much like an Egyptian mummy, which, although it died thousands of years since, has been so carefully wrapped in bandages and preserved, that it retains some of its original form; but as we proceed to unroll these bandages we may find some grains of wheat in which the life principle remains and has been preserved for ages; and if these be taken ont and placed in a properly prepared soil, with the right temperature, etc., they will produce new wheat. These represent the truths which have been contained in the creed we have been considering; the dead form of the human being in the mummy has long since lost all its vitality, and is a dry and disgusting object. It is said that in unrolling one of these old mummies, they found a bulb, which, when planted, produced those beautiful flowers known by the name of the dahlia. So we may find in some old creed, that which, when properly unfolded, will bloom out in such magnificent beauty as to fill the soul with joy.

My friend Peter Tomson has suggested that I should present some thoughts on the spirit form and the conditions of spirit life.

All that we know of either of these has come to us through the revelations of modern Spiritualism. Old theology does not know whether we have any spirit form, and thinks it blasphemous to inquire into the conditions of spirit life. Spirits tell us, as the Apostle Paul told us, "that there is a spiritual body, and there is a natural" or external material "body." That as we walk the earth and fulfil the various duties of life, it is the spirit within us, and not the external garment or the body which it wears, and which alone is visible.

It teaches that at death this spirit escapes from the prison house of the body, and as this spirit is presented to the clairvoyant it is similar to the physical body over which it stands immediately after death, though far more refined and beautiful than the shell from which it has emerged. We know very well, that however much we have loved these beautiful outward forms of our friends, when the animating spirit has left them they soon become loathsome objects. But we learn that the spirit which has passed out of this form and which is still our friend, is in a condition which is wisely adapted to its wants.

Those who pass away prematurely and suddenly, carry with them a great proportion of gross earthly magnetism, and are many of them confined for a time to the surface of the earth and the atmosphere around it. It is to such as these that we are indebted for the various physical manifestations which have attracted so much attention during the last fifteen years. I do not feel much attracted to these now, but I am always glad to know of their existence. I shall never forget the first rap I heard, more than fifteen years since; it thrilled my whole being, for there came with it the evidence that it was a beloved brother who had gone to the inner life, and I seem almost to hear the echo of those raps now; but I have learned to love the impressions and intuitions which I receive from these loved ones, and they are to me as real as the most tangible physical manifestations. I have frequently been asked why some of our friends who have passed into the inner life find it impossible to communicate with us. Many of these have promised to do this, and yet fail. I think the reason will be found to depend upon conditions which are less understood by us than those by which mediums are brought into *rapport* with the inner spheres of life.

It has always been questionable in my mind whether those communications purporting to come from those who have been for a very long time in the spheres, as well as those who have very recently entered there, do not come through intermediates. I have been told by my spirit friends that they frequently assist new-born spirits in giving communications to their relations and friends.

Mr. P. Tomson remarked that the doctor had not fully comprehended his proposition. He had felt deeply impressed for some time past with the importance of the question of immortality, and especially of the conditions of the spirit world. In this life we are surrounded by tangible materials, and these seem to our senses to be the only realities. The spirit world is to us now invisible and imaginary, but when we pass into that world will we not find that it is the real and this the imaginary world.

We may draw an inference from clairvoyance; it is this that when a person is in that state, spiritual things become real and material things vanish.

Thus for instance, the walls of a room and other material objects which intervene between the clairvoyant and the object to be seen are all lost sight of, and the object alone is perceived. I believe that things are reversed in the two worlds, and that as spiritual things cannot be known and realized in this state, so material things cannot be known and realized by the dwellers in spirit life.

Mr. Wilson was the next speaker. He was happy to endorse the sentiments of Warren Chase in his lecture of Sunday evening, in which he showed clearly that Christianity was the religion of the heart, while Spiritualism was the religion of the head; but for his part he liked the religion of the heart much better than that of the head; it was warm, and led men to pray; Spiritualism was cold. He heard an old man say he did not like Spiritualism because it was "so cold." The Spiritualists discarded prayer—it was purely intellectual. He read from Mr. Fowler to show what kind of religion the intellect produced.

Warren Chase said he would not reply to the remarks of the brother, further than to say that Mr. Fowler never described the bumps of the heart.

He agreed with Mr. Tomson in regard to the conditions of the two worlds. It was a favorite idea of the late Bishop Berkeley that this life was all a dream, that all objects which we supposed to be around us, were ideal and subjective. While he could not subscribe to this doctrine, he thought it very suggestive. It was very evident that it required as much trancing down, so to speak, in spirit life to reach and realize the conditions of earth, as it does trancing up for mediums to reach and realize the conditions of spirit life; one state was just as abnormal as the other.

He believed there was just as much difficulty in bringing down spirits to the condition of earth as there was in raising mediums here into the condition to recognize the spiritual world. There were individuals here, and he was one of them, who could not, at least never had been raised into a condition to perceive the spirit world and its inhabitants, and he supposed there were spirits who could not be brought down to this state.

He met an old man in the West some years ago, who had been accustomed to converse with spirits for more than twenty years. He perceived their presence and knew what they said, and thus he could hold converse with them, and they traveled with him wherever he went.

This man had asked his minister about this matter, and had been advised by him to say nothing about it, as people would think he was crazy. The minister confessed that he could not understand or explain it. When modern Spiritualism came along it explained the matter to him, and he could accept its teachings.

This view of the case will explain the difficulty to which Dr. Child had referred—why certain spirits whom we knew would be desirous to communicate with their friends, and who had promised to do so if they could, had failed to accomplish their purposes. It was found impossible to trance them down to the external conditions of earth.

Mr. Rehn remarked that he had long desired that Spiritualists should come to be more exact in their expressions; there was a vagueness and indefiniteness in the Spiritual writings and teachings that should not exist. We had many positive facts, he thought, enough to establish many of our points in regard to the spirit body and its conditions. He hoped there would be more of an effort to arrange and classify these facts so as to render the evidence more positive and certain. He was glad to find that the best minds on the scientific plane were moving in this direction. Recent works in regard to the occult forces in nature showed many strong and pertinent facts that were closely allied to the Spiritual Philosophy. These men were ascending the hill upon one side and the Spiritualists upon the other, and we should meet at the top, and the facts which they bring out upon the material side would corroborate those which we had been gathering upon the spiritual side, and thus all would have a firm basis upon which to stand.

He did not think it was true that the Spiritualists never prayed, but there were various ways of praying.

Dr. Child remarked that he was called some years ago to visit a clergyman who had the cholera, and when he entered the room he found the patient kneeling at the bedside praying very vehemently. The doctor told him he thought he had better get into bed and try something else.

Said he, "I have always succeeded in curing every attack of disease by prayer, but this seems rather obstinate; do you think it is the cholera?" "Yes sir," replied the doctor, "and while I think your prayer may be well enough in its place, you are now in a condition somewhat similar to the wagoner who prayed to Jupiter—you need to put your shoulder to the wheel." The doctor said he believed in prayer, and did not know a better illustration of it than was given by Fred. Douglass. He was in the habit of going behind his master's barn and praying for his liberty. One day he heard a voice say very distinctly, "Frederick, pray with your legs;" he "immediately obeyed the heavenly vision" or voice, and his prayer was granted.

Dr. Robinson remarked that modern Spiritualism had given him the evidence of immortality, and satisfied him that we had spiritual bodies now. There was a question which had troubled him, and he would be glad to have it settled, and that was, "When did human beings become immortal?"

Mr. Chase stated that he had just finished an elaborate essay on that and kindred subjects, which he designed to publish at an early day; he believed it could be proved that whatever had one end must have two. The doctor said further, that while he could not understand the conditions, he was satisfied that spirit permeated all matter, and he had no doubt there would be found conditions as proper and appropriate in the after life as any we find here. Spiritualism had been a great blessing to him, by leading him out of the darkness of infidelity and unbelief, into a full belief in immortality.

C.

For the Religio-Philosophical Journal.

A Word to the "Northwestern Church."

Dear Journal: I think the extract from the *Northwestern Church*, contained in No. 22 of your issue, did not receive sufficient notice at your hands. I would like to make a few extracts from the numerous documents before me, in reply to that devout editor. He says, "A Presbyterian may marry two wives, or three. Presbyterianism cannot be held accountable, because it denounces that performance as a crime. The act is against all its teachings." Let us see how the self-styled Christians of the United States stand on the holy question of marriage. The American Board of Commissioners for foreign missions is composed of a great number of ministers representing Presbyterianism, Episcopalianism, and all the evangelical churches in America. At its anniversary in 1846, (if I do not forget the date,) the *New York Observer* gives us the following particulars respecting the meeting: "Father Sewell led the assembly in prayer. It was good to go with him to the throne of grace and see the old patriarch struggling with the angel of the Covenant. He seemed to take hold of the very horns of the altar, and to plead for a blessing as if he would take no denial. * * The Board was memorialized on the question whether polygamists should be admitted to the mission churches. The subject was referred to a committee, Chancellor Walworth of New York, chairman. The committee reported against instructing the missionaries to exclude polygamists from the churches, which, after much discussion, was adopted unanimously."

I will here introduce a few extracts from the discussions on Walworth's report. Rev. Mr. Trask said: "This is certain—a polygamist has entered a mission church, and these secretaries have known and winked at it. How many more have been admitted, we do not know."

Rev. Mr. Perkins said: "They" (the secretaries,) "appear to consider the existence of polygamy in their churches, as so frivolous a matter that even after it was brought to their notice, they forbore to make inquiries, and remain voluntarily in profound ignorance. I am surprised, also, at the manner in which the inquiries into this matter are met. We came here in all honesty to obtain information respecting the manner in which the missions are conducted, and are told that we are 'meddlesome,' 'troublesome,' 'snarlish,' 'enemies of the Board.'"

Rev. Mr. Patton, of Hartford, said: "It is with some interest that I draw attention to the fact, that all of the charges contained in the memorial, of which I was a signer, have been fully admitted by the secretaries, and by the committee which has just reported. They admit the missionaries, after discussion, *did conclude that the Bible furnished no warrant for the exclusion of polygamists from the church of Christ.* They admit that the missionaries requested the prudential committee at Boston to express its opinion on this question, and that said committee actually declined to express any opinion on this plain point of morals. Furthermore, it is avowed, that a Choctaw Indian was admitted some years ago, with two wives. Prof. Stowe tells us of a case among the Dacotah Indians two years ago. Mr. Perkins has told us that concubinage is allowed in the West India Moravian missions, and I wish to read an extract from a letter to show how the *general* sin has been tolerated in the mission churches in Oregon."

Mr. Patton here read extracts from a letter from Rev. Mr. Griffin, who went out as an independent missionary, sustained by a number of churches in Litchfield county, Conn. Mr. G. declared that he found church members living in open fornication—that is, without marriage; that, at first, he hoped to persuade them to be married, but not succeeding, he was forced to preach openly against adultery. This raised a storm, and the people were sustained by every Protestant missionary whom they consulted. These missionaries declared "that the time had not come to make a stand against adultery."

Rev. Dr. Tyler said: "Discuss this question in any ecclesiastical body and they wouldn't agree. We have as good a right to ask the Board to say that polygamy in extreme cases is right, as they have to ask the Board to say it is wrong."

Chancellor Walworth said: "We cannot decide this question. The Board, should it attempt to decide it, might differ."

Mr. Perkins said: "I object to the report—it scarcely hints at disapprobation of polygamy."

Yet this report was adopted without one dissenting voice by this vast concourse of Christian ministers representing the churches of America, with "scarce a hint" against polygamy, right in the face of facts, showing that our mission churches are rotten with adultery. In view of the fact that their missionaries did decide that the "Bible furnished no warrant for the exclusion of polygamists from the church of Christ," how false, then, is the statement of this pious editor that polygamy is an outrage on the plainest ethics of the evangelical church.

One word especially for Episcopalians, as this editor is of that order. An eminent writer and philanthropist has said of it, "It has never asked to be reckoned other than what it is—the cool, deliberate despiser and contemner of the anti-slavery cause, and the enemy of colored humanity."

An Episcopal Bishop, writing from Jubilee College, Ill., August 1st, A. D. 1846, to the Right Rev. Samuel Lord, Bishop of Oxford, England, declaring himself "the oldest Bishop in the United States," in his letter defends slavery from the Bible.

Bishop Meade, of the Episcopal church, published a tract some years ago, in which he defended slavery in the most loathsome manner from the Golden Rule, declaring that slaveholders are God's overseers; that the slave, in obeying even the worst of masters, is obeying God; that in disobeying, even the worst master, he is disobeying God; and cites *such* disobedience as sure to send him to hell, and asserting *such obedience* would take him to heaven.

In no true sense is marriage compatible, or even possible, with slavery. All slave codes so hold. Large and influential church convocations have resolved that a separation by sale is the same as a separation by death, thus herding together, like swine, millions of slaves; and this under the holy sanction of law and religion. In face of these facts, I charge the American church and clergy with being mainly instrumental in overthrowing the marriage relation in this great race of Anglo Americans.

J. P. Davis.

Redfield, Iowa, March 18, 1866.

Letter from Marvin H. Bovee.

Dear Journal: We have met the *hangman* and he is our captive. The effort to restore capital punishment in Wisconsin has failed in the Assembly by a vote of fifty to thirty-four.

The most strenuous efforts to revive the "bloody law" were made, and the orthodoxy were delighted with the prospect of bringing Wisconsin "into line" on the old Mosaic platform, but of no avail. I have devoted the past month to the work, and I can assure you that it has given me considerable labor. The abrogation of capital punishment was my pet child of 1853, and I don't mean that it shall be strangled to death while its father has an arm or voice to defend.

The desire to hang Jeff. Davis is so strong amongst a certain class that it was deemed advisable to commence hanging here, in order to produce a public sentiment favorable to that result. Rest assured that the death penalty will never disgrace the statute book of Wisconsin again. We have seen the folly of such abominable laws, and don't propose to return to barbarism.

I shall probably commence a series of letters through the Journal on this question, before long, preparatory to an active campaign in your State the next fall and winter. What should you judge the public sentiment of Illinois to be on the question of abolishing capital punishment? If prospects are favorable to that end, I shall inaugurate a systematic agitation of that question the next fall and winter, *God willing*, and if God is *divided* on the question, I shall assume the responsibility.

Yours for progress,

Marvin H. Bovee.

Eagle, Wis., March 21, 1866.

The famous rose tree, planted a thousand years ago by the Emperor Louis le Debonnaire, in the eastern choir of the cathedral, at Hildersheim, has been in particularly fine bloom the past season, and looks fresher and greener than ever.

"An Act to Incorporate the Religio-Philosophical Publishing Association."

"Section 1. Be it enacted by the People of the State of Illinois, represented in the General Assembly, that Stevens S. Jones, Henry C. Childs, Sylvester H. Todd, Warren Chase, Leo Miller, Frank Wadsworth, Charles H. Waterman, Warwick Martin, Moses W. Leavitt, Lewis Elsworth, Seth Marvin, Moses Hull, Edward O. Smith, Alexander V. Sill, William White, C. M. Plumb, M. M. Daniel, M. F. Davis, J. M. Peebles, Henry T. Child, Benjamin Todd, J. P. Bryant, J. R. Newton, W. F. Jamieson, F. M. Brown, S. J. Finney, Frank H. May, George Shufeldt, A. Burnham, William Reed, James F. Knowlton, Ira Porter, David Brunson, Thomas Richmond, A. Paine, A. H. Robinson, A. Wilhelm and Milo Porter, and their associates and successors and assigns are hereby created a body politic and corporate, under the name and style of the "*Religio*-Philosophical Publishing Association," and shall have perpetual succession, and by that name they are hereby made capable in law and equity, to sue and be sued, plead and be impleaded, defend and be defended, in any court of law and equity in this State or elsewhere. To make, have and use a common seal, and the same to renew and alter at pleasure; and shall be, and hereby are vested with all powers, privileges and immunities, which are or may be necessary to carry into effect the powers and objects of this act as hereinafter set forth; and the said association is hereby authorized and empowered, to purchase or manufacture all necessary materials for, and to carry on in all its varied branches and departments, the business of publishing, printing, binding, making and vending books, maps, periodicals, pamphlets, newspapers, and all other printed, painted, lithographed, photographed, mechanical and chemical matter, for the diffusion of knowledge and the promotion of the arts and sciences, and to establish all such agencies, depositories and bureaus as shall be deemed expedient by said association.

And the said association is empowered to hold real, personal and mixed estate, by purchase, gift, grant, bequest, or otherwise, and to convey the same in any manner they may deem expedient.

And the said association may lease or rent real and personal estate, and erect and repair such buildings, privileges and appurtenances as shall be deemed necessary to carry on and execute the business of said association, and make their property serviceable and valuable.

Sec. 2. The capital stock of said association shall consist of One Hundred Thousand Dollars, and may be increased from time to time by the Board of Directors of said association, as deemed necessary, which capital stock shall be divided into shares of Fifty Dollars each.

Sec. 3. The immediate government and direction of said association shall be vested in the fourteen first above named corporators, who shall constitute the first Board of Directors, and shall hold their office until others shall be duly elected as their successors, and enter upon the duties of their office, in accordance with the provisions of the By-Laws of said association; and a majority of the Board of Directors shall form a quorum for doing business.

Sec. 4. The Board of Directors shall elect one of their number president of the association, and such other officers and agents as the By-Laws shall require.

Sec. 5. At all meetings of the stockholders, each stockholder shall be entitled to cast one vote for each share of stock holden, subject to such general regulations as the By-Laws shall provide; and no person shall be eligible to be elected to the office of Director, who does not own and hold, at least ten shares of stock, on which has been paid at least ten per cent; and there shall never be more than forty members in the directory, the number to be regulated by the By-Laws. And should it at any time happen that a Board of Directors shall not be elected at the time fixed by the By-Laws, said association shall not for that cause be dissolved, but the old Board of Directors shall hold their office until their successors are elected, and enter upon the duties of their office; and should the President or any of the Directors die, resign or be removed from office, refuse to act, or in any way become incompetent to act, the Board of Directors may fill any such vacancy, so occasioned, until the next regular meeting of the stockholders for the election of officers of the association, and may, in the absence of the President and Vice-President, appoint a President *pro tem.*

Sec. 6. The Board of Directors may, from time to time, open and close the books of the association for subscriptions to the capital stock, under such general restrictions and conditions as shall be provided in the By-Laws and subscription lists of the association. And it shall be lawful for the Board of Directors to require payments of the sums subscribed to the capital stock, at such times and in such proportion and on such conditions as they shall deem fit, under the penalty of the forfeiture of all previous payments thereon—notice for such calls for payments to be in accordance with the conditions of the subscripton list and the By-Laws of the association.

Sec. 7. And for the better promoting the business of the association, the Board of Directors by the President or other agents duly empowered, may negotiate a loan or loans of money or credit to the amount of their capital stock, and may pledge the credit and property—real, personal and mixed estate—and all its rights, credits and franchises, for the payment thereof, and may execute promissory notes, bonds, mortgages, deeds of trust, and any and all forms of vouchers, at any time deemed necessary, and may prepare a sinking fund or other means for the payment of the same, and do all other necessary and proper acts to promote the general interest of the association. And said Board of Directors may, from time to time, adopt and amend all necessary By-Laws for the regulation of the business of the association, not in conflict with this act, and the laws of the land, and rescind them at pleasure.

Sec. 8. This Act shall be deemed and taken as a public Act and shall be construed beneficially for all purposes hereinbefore specified or intended, and be in force from and after its passage.

"Approved February 16th, 1865."

UNITED STATES OF AMERICA,
STATE OF ILLINOIS, } ss.

I, Sharon Tyndale, Secretary of State of the State of Illinois, do hereby certify that the foregoing is a true copy of an enrolled Law entitled "An Act to incorporate the Religio-Philosophical Publishing Association," now on file in my office.

In witness whereof I have hereunto set my hand, and affixed the Great Seal of State, at the City of Springfield, this sixth day of March, A. D. 1866.

SEAL.

Sharon Tyndale,
Secretary of State.

For the Religio-Philosophical Journal.

"The Husband's and Wife's Grave."

(THROUGH THE SPIRITSCOPE.)

Husband and wife! The bond which held ye twain
In loving oneness as ye walked the earth,
Is sundered, by the angel that attends
To draw perfection from life-unions.
Ye knew not that within your earthly tie
Of marriage, there were silken ends
That wove themselves around the bonds
And took enduring fold about your hearts:
That Death could *never* sully the bright page
Of truthful loving, 'tween such souls as yours—
Could never tear the leaves which made
The book of your two joined lives.
Ye thought that when the covers were torn off
The leaves would fly and scatter 'fore the wind;
But when the volume taken from its shelf of life,
Lay where no earthly reader could peruse—
And nought but mourners' tears the covers reach;
When its funereal honors all were closed,
And when the rags that made it seem a book
Were all left moldering in their native soil,
Its thoughts, and hopes, and inspirations, all
Were reinscribed upon the fadeless leaves
That holy angels gather from their Tree of Life—
Immortal Life—or, as they sometimes say,
The "life of life." The good and beautiful
All saved to make a record of enduring bliss.
Husband and wife! now hand in hand
As 'twere, united only by your love,
Ye may love on, and closer weave
The thread of an immortal course.
The lyre that rung your earthly transports out
Is freshly strung for music of the spheres;
And as each angel, listening, passes by,
A thousand echoes fill the ethereal copse
Of heaven. And your blest souls
Made up of love, and inly purified,
Whisper their endless pæans—like as gods.
All harmony pervades your endless being,
And, save the sympathy that still enshrines
Your memory from well-remembering friends
Of earth, ye'd need no more support.
Oh, mystery of living! Ever to be glad,
Yet yearning after loved ones of the earth:
To be bright spirits *in* the upper spheres,
Yet able to come back and live again,
To aid, to comfort, and to bless
The undeveloped ones of earth,
And with your love to 'suage their many griefs—
Yet such is life—the life beyond.
Husband and wife! the caskets of your souls
May well be lain away as useless now,
And mourners o'er your cold remains, may,
Blinded by their tears, perceive no outlet there;
But while the reservoir of nature has received
All that belonged to mortal life,
The treasury of heaven has been enriched
By your undying souls; and added
To the glory of the Source of Immortality,
There are now two beauteous gems
Of blended individuality,
That mingle light and beauty with the stars,
And live in the reciprocal exchange
Of quenchless, all pervading love,
The full fruition of that earth-born germ
Ye gave to each the other, when ye signed
The bond ye never broke on earth,
Which bound ye twain in one, and
Which now clothes your living souls,
With all the radiance of a world of light,
And gives ye freedom to love on, and live
To bless each other, from the treasury
Of love, the Infinite of God vouchsafes.

Philadelphia, Pa. C. B. B.

For the Religio-Philosophical Journal.

Organization at Darien, Wis.

S. S. JONES—*Dear Sir:* We have just organized a Spiritualists' Society in our place. We have twenty-five members, and more will soon be added. I send a copy of our Constitution.

FIRST SPIRITUALIST SOCIETY OF DARIEN, WISCONSIN.

PREAMBLE.

Believing that some sort of religious Society or organization is necessary in every civilized community as an efficient means of satisfying certain natural desires of the human mind: Therefore, we whose names are hereunto appended, do mutually unite, under the name and title of the First Spiritualists' Society of Darien: And in pursuance of this agreement do enact and establish the following:

ARTICLES OF ASSOCIATION.

ARTICLE 1. The object of this Society shall be to promote the highest and truest physiological, intellectual, moral and spiritual welfare of its members individually, and of every person who may ever in any manner come within the sphere of its influence.

ARTICLE 2. An express desire to enjoy the benefits and promote the objects of this Society shall be the only prescribed qualification for membership. To the end that a goodly faith in the integrity of human nature may be fostered and built up, and each member put on his or her own sense of moral honesty for the righteousness of his or her motives in becoming or remaining a member.

ARTICLE 3. This Society shall be forever sovereign within its own membership, for all that pertains to its existence or welfare as a religious organization; to the end that the abuses of ecclesiasticism may be forever done away.

ARTICLE 4. No creed or articles of belief or prescribed formula of doctrine whatever, shall ever be established for authority in this Society; to the end that free thought, free speech, and a broad generous reasoning and healthy individualism may be promoted among its members.

ARTICLE 5. No ordinance or ceremonial shall ever be prescribed as a required observance in this Society.

ARTICLE 6. The officers of this Society shall be a President, Secretary and Treasurer, and a Board of five Trustees. Their term of office shall be for one year, or until their successors are elected. The annual meeting to be on the third Sunday of March, in each year.

ARTICLE 7. Defines the duty of officers.

Officers elected:

JOHN WILLIAMS, *President*,
JAMES L. SUTHERLAND, *Secretary*,
JOHN J. JOHNSON, *Treasurer*.

TRUSTEES.

THEODORE PHELPS, CYRUS LIPPITT,
LEMUEL HOLLISTER, JOHN J. JOHNSON,
JOHN SAXTON.

Darien, March 22, 1866.

For the Religio-Philosophical Journal.

An Interesting Book for Spiritualists.

I wish to call the attention of the readers of the JOURNAL to a new work, of unusual interest, just published by Ticknor & Fields, of Boston, from the pen of that deservedly popular writer, J. T. Trowbridge. The present work is entitled "Lucy Arlyn," and its leading aim seems to be to fairly represent the various tendencies of Spiritualism as they have appeared to the writer himself during a long course of candid personal investigation. The attentive reader will readily perceive that the book has been written with no unfriendly intent towards the cause of true Spiritualism, although some of the extravagances and follies of the movement are treated with unsparing fidelity. Aside from this spiritualistic feature of the book, it embodies a story of absorbing interest, and which can hardly fail of securing for it an extensive circulation among the public at large. We shall see whether or no a prevailing spirit of illiberality will demand the sacrifice of a favorite writer because he has ventured to speak a fair word or two in behalf of the great heresy of the present day. Among Spiritualists themselves the book will of course be welcomed with a cordial and wide spread interest.

The following extract from a conversation between two of the leading personages of the story, taken from near its close, will serve to give a general idea of the spirit of the work, and also probably represent very nearly the author's own individual opinions:

"Guy Barrington, tell me now one thing. After all you have suffered, notwithstanding you have been so wronged and deceived, and in spite of all that is dangerous, ridiculous and impure in their manifestation, do you still believe in spiritual gifts, and in the holy communion of spirits?"

"I do, Christina, as firmly and truly as ever. Beautiful, sweet and real to me is that faith. I have been wronged, deceived, misled, not by God's truth, but by men's imperfections. The dangers and crudities you allude to arise from our own selfishness and ignorance, from defective mediumship, and perhaps from the imprudence of lying and fanatical spirits. These are but clouds in the heaven that shines pure and blue above all. We have only to elevate ourselves in order to rise above them, and breathe the ether of inspiration free from taint. We may reach a region where only lofty and holy intelligences can exist—where no impure influence can come. Until *then*, let us accept the truth, wisely remembering that God's most precious gifts to men are those which are capable of the worst abuse. We are not so foolish as to curse the fire because it sometimes burns us, or the sea because it drowns, or love because evil men may turn it into evil. It is the part of wisdom to govern the fire and ride the waves, and so to live that love, which is the best of life, shall ever remain to us the sweetest and the best. So this glorious truth of spirit communion has laws which we must learn to obey. If one is burned by it, or drowned, or if knaves and fanatics make knavery and fanaticism of it, as they never fail to do of every new and vital religious faith, we should recognize these as merely human accidents, and not on their account be so weak and unwise as to denounce the truth itself. No, my friends! we will ridicule what is ridiculous, proclaim what is dangerous, shun what is false, and even relate our own failures in order that others may profit by our experience; *but through* all we will steadily pursue the truth, and 'hold fast that which is good.'"

H. S.

For the Religio-Philosophical Journal.

Self-Sustaining Industrial College.

Thinking minds everywhere are beginning to open their eyes to the fact, that under our present systems of society, industry does not secure abundance, and that non-producing idleness is not visited with poverty. According to the divine order, they who work should have plenty, and they who do not work should suffer want. According to the human order in these United States they who work suffer want, and they who produce nothing have more than benefits them. This is a condition to be cured or endured. There are thousands who think that the best way to cure it is to withdraw from the vicious control and example of society as it is, and seek to frame a new form of society upon the basis that all human life is educational, and that the perfect development of humanity is the most important object of human effort that can engage the thoughts and stimulate the activities of men. The few brief articles which have been published in your valuable paper upon this subject, seem to have been widely noticed, and I am every day receiving letters from parties widely separated, who are yearning for reform in education, and who hope, through such reform, to ultimately accomplish all those changes in the government of the world and in the habits of the people, necessary to the comparative perfection of society. Many are willing, upon short notice, "to sell all that they have," and embark at once in the Self-Sustaining Industrial College, where all the business of life may be regulated, with the sole purpose of making it subservient to the development of humanity.

Some of the friends of this movement are now examining in New Jersey for a desirable location. Under date of March 28th, one of them writes enthusiastically of the advantages of some localities which he has examined, and exhorts immediate action, on the ground that the country is just opened for settlement by the construction of a new railroad from Raritan Bay to Camden, opposite Philadelphia; that the land is now cheap, but will soon be occupied and its price greatly increased.

I hope every one who is willing to do so something worthy of the age in which we live—worthy of the exalted philosophical and religious teachings we have for the past few years received—will make his friendship to the cause speedily known.

Mr. Martin Williams, who has fourteen hundred acres of land on the Mississippi river and a few miles above the junction of Illinois river, writes that he thinks it the best fruit land in the Mississippi valley, and makes most liberal proposals for the location of the College on his tract. Were I a laboring man, in the prime of life, with no other means of support than my employment in this city, I would hasten to accept such generous offers as he has made sooner than remain here, dependent upon merciless landlords for shelter. Land speculators and money lenders have the inside track in Chicago, and it is as easy to live without air as to escape from their well-arranged machinery to appropriate the earnings of all laboring men.

In all probability the first college will be started in New Jersey, but there are many zealous friends of the college who will not go there; but would like to build up one or more in the West. With a view to that end search is now being made at Centralia and south of it, on the line of the Ill. Central R. R.

It is to be desired that those who would unite in a Western movement should make their wishes known. The time has come for action. "Let him that hath ears to hear, hear." All those who are willing to do something are again invited to write particulars to Ira Porter, No. 536 Carroll street, Chicago.

IRA PORTER.

Letter from M. B. Dyott.

DEAR JOURNAL: Having promised upon a previous occasion to say something further in reference to the Children's Progressive Lyceum, I take occasion to write a few words upon that subject, for the columns of your JOURNAL. I believe there is no subject or movement claiming the attention of the progressive minds of this country that is destined to exert a greater influence, neither is there a foundation so enduring upon which the Spiritual movement can be based, as the Children's Progressive Lyceum. It is extending its influence rapidly and efficiently, budding and blossoming into forms of use and beauty throughout the length and breadth of our land. Philadelphia, the second city in the United States, is the first that has organized the second Lyceum in its midst.

Whilst I would not for an instant reflect upon the enterprise and energy of any sister State or city, I cannot help feeling a regret that the "hub of the universe," and the monumental city of the "sunny South" should not have organized ere this, one of these divine institutions, whilst they have worked so nobly in the field of progress in other directions, but the surging and heaving billows of progress will, I trust, soon call for the establishment of one of those lighthouses upon the coast of time. Let me say to the Spiritualists of every city, town and village of our vast empire, do not wait until you have polished your boots, purchased a pair of silk stockings and put your toilet in apple pie order; or in other words, do not wait for "a more convenient season," but go to work, and with the aid of the unseen powers, wherever there are a few earnest souls, you can inaugurate at once one of those glorious institutions that will call down upon your efforts the plaudits of the angels, and earn for you the commendation of the Infinite Father, "Well done, good and faithful servant." I hear some of you say, we have no organized Society; or if we have, it is dragging out a miserable existence, and has scarcely any life. Without naming any specific instance of this kind, I will say about a year ago I visited a society of Spiritualists who were holding their meetings in a small church, and suggested to them the propriety of starting a Lyceum. I was referred to the dilapidated state of their building, and the more dilapidated state of their finances, meetings, etc., and told that it was more probable that they would become extinct, than that they could sustain a Lyceum. Of course, they who could not raise a few dollars to put their church in repair, could not think of mastering the apparently insurmountable difficulties of organizing a successful Lyceum. At the urgency of friends, a few of those good, though despondent souls, made the attempt, and what now is the result? Their church is nicely papered, painted, and interiorly remodeled, the old Orthodox pews have given place to progressive seats, to which the army of progress goes every Sunday with their beautiful banners. They have a faithful band of earnest workers, training and drilling in all the beautiful exercises peculiar to this institution, and a full Lyceum of happy, joyous and beautiful children, led and conducted by a full corps of efficient officers and leaders; and all the funds that are needed for their successful continuance and work are at hand. Allow me to say to any of the faltering, failing, feeble associations of Spiritualists, if you would establish yourselves upon a sure and prosperous foundation, start a Lyceum at once. While you continue to permit your children to be enslaved by the theological and erroneous teachings of the churches, what right have you to claim the blessing of the angels or the smiles of the all-loving Father? When I commenced writing it was my intention to have spoken of the workings and doings of the Philadelphia Children's Progressive Lyceum, No. 1; but finding my thoughts directed in a different channel, I will reserve for another article what I had intended for this, if it is deemed of sufficient interest to occupy a place in your columns.

Yours in the cause of Truth and Progress,

M. B. DYOTT,
Conductor Philadelphia Progressive Lyceum.

Philadelphia, March 21, 1866.

Letter from Dr. Mayhew.

DEAR JOURNAL: Returned from my journey into Iowa, I again sit down to report progress. I left this place on Tuesday morning, reached the Mississippi river at 2 P. M., and had a somewhat perilous ride across it to Keokuk, the ice being about to break up. I however crossed in safety and proceeded directly to Ottumwa. I found the friends expecting me, and leaving an appointment with them for seven lectures, passed on to Oskaloosa. Here I found that the Hall I used before, and which the Spiritual friends had been using for their Sunday meetings had been closed against them, and the only other hall in the place was occupied. In consequence of which I had to lose four days, and to a great extent disappoint the friends in Kirkville. For lack of time I could only deliver five lectures. While staying here I was kindly entertained by Brother Coulter, and had several demands upon my healing powers, with good success. Here I formed a circle for developing the gift of healing. Eight persons joined the circle, and I think five out of the eight will be good healers. I regret to say the Association here is about to lose two families: Bro. J. B. Coulter, who is going to the Illinois fruit region, near Warren Chase's residence; and Bro. Clover, who goes to Arkansas upon the new purchase from the Osage Indians.

There have been several additions to the ranks since my last visit, and will be several more before long. The present officers of the Executive Board are: Mr. Griffiths, President; Mr. Garretson, Vice-President; Miss E. Church, Clerk. There is great need of a visit from a good medium here. Brother Church is loudly called for, and will be most cordially received.

Leland, the calumniator, has been here, and the weak were somewhat shaken for a time, yet he has done no harm, but rather good. His lies were so palpable that, notwithstanding the brazen effrontery of the clergy, in their efforts to sustain their *false witness*, the good sense of the people was disgusted; and many investigators were made, some of whom have been satisfied. Many only await sufficient evidence, to declare themselves with us. I hope Bro. C. will not forget Oskaloosa.

From thence I went on to Kirkville where also Leland had been, as well as to Ottumwa. I was very cordially welcomed by many kind friends, but spent only one evening with them—lectured in the schoolhouse to a very large and attentive audience. I was kindly cared for here by Bro. McCarroll, and leaving a promise for another visit next fall, passed on to Ottumwa. Bro. Barnes will notice this, and if he thinks well, arrange in his neighborhood for a course, and communicate with me in St. Paul within the next three weeks.

At Ottumwa I tarried with our dear friend Jacob Millisack and Henry Minnewake. Delivered a course of seven lectures to attentive audiences, and in a small degree exercised my healing powers. Here, as well as in Oskaloosa, there has been an effort made by the Unitarian church to entangle Spiritualists with their churchisms. Two ministers are working hand in hand in this matter—Messrs. Coals and Bratten. I heard both of them speak. I think Bro. Bratten a very superior man, and not far from being a Spiritualist, a little tinctured perhaps, at present, with churchism. I hope as a free speaker he may be sustained, but I hope the friends will keep free from all needless entanglement. Bro. C. spoke on spiritual gifts, but it seems to me that he labored needlessly hard to claim them as the hereditary belongings of the church.

Success to you, brethren, in your teachings of truth, but not in your efforts to impose church bonds upon humanity. Here in Ottumwa are several minds, waiting for demonstrations to place them in our ranks, some of whom I am very anxious to have satisfied. I have led them to think it possible that Bro. Church *will* visit them, and they are anxiously expecting him. There is no doubt that he may spend a week in each place, with advantage to the cause, and profit to himself.

Having finished my work here, I returned on Friday last to Springfield, Ill., and delivered a lecture last Sunday evening for the benefit of the Children's Progressive Lyceum. To-night I leave for Mankato, on the Minnesota river, a long and weary journey, where I have an appointment for March 27th.

In Oskaloosa I found Bro. Cobb exerting himself to procure subscribers for you, on account of which I made no effort, excepting the mere announcement of your existence and character, in the public meeting. In Ottumwa I also found the newsdealer was interesting himself in your behalf, and was likely to increase his demand.

With earnest wishes for your success, I am

Yours for Truth and Humanity,

JOHN MAYHEW.

Springfield, Ill., March 18th, 1866.

Letter from Theodore Fulton.

EDS. JOURNAL: The alleged object of your paper being the elucidation and dissemination of knowledge and truth, allow me to present to your readers a few apparent inconsistencies (to me) in the "Harmonial Philosophy" (?) which it advocates.

I will first state, clearly and concisely, your doctrine, as I understand it, and then follow with my objections.

Your theory is: That man has a *material* body, in which is a *spiritual* body and *soul*. That when the material body becomes incurably diseased or irreparably injured, the spiritual body and soul (the moving principle) has, of necessity, to leave the untenantable material form and join the invisible throng in the spirit world where death, sin and corruption never enter. That a disembodied spirit is still in a state of progression, the same as it was while in the material form. That it still remains in mystery and doubt respecting the future and God. That it is still more or less ignorant and liable to error and sin, in fact, not much better off than ourselves. That a spiritual body cannot enter or pass through a dense earthly substance, such as, for instance, the walls of a house, but is restricted to openings in substances, as the doors of a house, the same as it was while in the material form. And that it is still subject to the effects of terrestrial light, heat, etc., to some extent.

Now I will show the inconsistencies of such a philosophy. (?)

First—A disembodied spirit being still in a progressive and imperfect state, and having a spiritual body, (material in its substance,) and still subject to earthly substances and their laws, is it not still liable to accident and disease, in accordance with the immutable laws of nature? And after disease had fastened upon the material of a spiritual body, would not change and death naturally occur to relieve the *soul* again from its damaged habitation? Or, suppose a spiritual body should accidentally get "shut up" in a mine or cave, with all means of egress closed, would not the good messenger, death, be required to relieve the soul of that unfortunate body from its doom? If death does not occur in such cases, *what* DOES *relieve such spirit bodies?*

Second—Being a law of nature, that a substance cannot be destroyed or carried away from earth, how is it possible for a spirit body (which is a substance,) to go off beyond the attractive influence of our earth to other planetary spheres?

Third—A spirit body being a substance, must it not follow, of necessity, that it is subject to material laws, and still eats and drinks to preserve its material spiritual body? If it does not eat and drink, (as you claim,) would not its bodily substance wear away, (according to nature,) for want of replenishing?

Fourth—If it is cognizant of the pain and misery transpiring on the earth plane, how can it be supremely happy?

It may be claimed, against the above objections, that "nothing is impossible with the Deity." Granting it to be so, it only adds another inconsistency to the "Spiritualistic doctrine," for do not its advocates contend that "their doctrine" is founded on Nature and her immutable laws? Do they believe in the "miraculous conception"?—No. Do they believe in the "Fall of Adam"?—No. But they do contend (what I concede to be true) that God ever acts through certain immutable unchangeable laws, and *never* contrary to them.

Admitting that laws governing the "spirit world" are different from those of the earth plane, is it not unreasonable and absurd to believe that two distinct, separate systems of laws can be brought together in harmony; as, for instance, the returning of departed spirits, (who are governed by immutable laws common to the spirit world,) to converse with their friends still on earth, and governed by a code of laws of a different nature.

It is utterly impossible for me to believe a doctrine that is not only inconsistent with Nature and her laws, but also with itself, saying nothing of "Divine revelation." However beautiful and novel a doctrine may seem to the superficial understanding, it must eventually fall to the ground if not supported by reason, Nature and consistency.

I write this article in the hope that some competent person reading it, will explain away the above inconsistencies satisfactorily to my mind.

Yours, in truth and consistency,

THEODORE FULTON.

Elkader, Iowa, March 1, 1866.

REMARKS.—We cheerfully give place to our friend's letter, believing that it is not only the right but the duty of each individual to reject all doctrines and philosophy which come in contact with, and cannot be explained by, the natural laws of the Universe. We like the spirit of inquiry, for it shows that the individual is in a condition for progression.

We would state that Spiritualists have no written creed or articles of faith. Upon the fundamental points, however, there is a unity of belief; such as, the immortality of the soul, that spirits after leaving earth can and do return and communicate with their friends—but upon many other points there are nearly as great a variety of beliefs as there are different organizations. All we ask is for each individual to live up to his highest ideal of right—then all will be well here and hereafter.

In answering these questions, we state what appears to us to be truth—not claiming that all Spiritualists believe just as we do in these premises, and cordially invite our readers, if their views do not coincide with ours, to answer the questions from their own standpoint.

We will take the objections in their regular order, commencing with

First—We believe in progression. We have made progress in knowledge from our earliest infancy, and will continue to progress throughout the ceaseless cycles of eternity. If we were perfect, we should be even as God himself.

Can a spirit die? Our spiritual body is within our earthly body. We at death throw off our earthly or material body only. One is composed of matter which is subject to disease and decay; the other is more refined in its nature, consequently can never die.

In answer to the query, suppose a spirit should accidentally get "shut up" in a mine or cave, would not death be necessary to relieve the soul from its doom? we would say here is a case where Spiritualists do not agree. Some think that the composition of our spiritual bodies is so refined that solid substances present no obstacles to the egress of the spirit. Others think that so long as the most material of the magnetic fluids are retained about our spiritual bodies, they cannot pass through any substance that magnetism cannot pass through. They also believe there are angelic spirits with bodies so refined that they would have no more difficulty in passing through the most solid of earth's substances, than a ray of light in passing through the atmosphere. That these angelic spirits have cognizance of and go to the relief of such captive spirits; that they have the power to indraw the essence of the magnetic fluid into their own organisms, and decompose it into first principles, (if but temporarily,) and so dissipate them—thus setting the captive free.

Second—We believe it to be a law of nature that material substances cannot be destroyed or carried away from earth; and we also believe it to be a law of nature that there is a more refined substance than that of which our earth is composed, which pervades illimitable space. That our spirit bodies are not composed of gross material substances—therefore not confined to the earth sphere, but free to roam at will throughout God's boundless universe.

Third—Does the spirit eat and drink? No, not in the commonly received acceptation of those terms. Yet its bodily substance does not famish, decay, wear away, nor grow old; but is nourished and sustained from the spiritual elements existing on that plane of life. Does the mind by constant use wear out? No, but it expands and derives strength and vigor from exercise.

Fourth—If the spirit is cognizant of pain and misery transpiring on the earth plane, how can it be supremely happy? We believe it certainly does give them anxiety, or they would not be true to their natures. Yet they do not suffer to the extent that they would were they not enabled to see a clearer and better condition for their friends hereafter. Many times parents are wisely prevented from seeing the suffering of their children, by the interposition of their own guardian spirits, who devote their attention to the spirit's happiness as much as they did when they were in infancy.

We do not claim that "nothing is impossible with Deity." He only acts through certain immutable laws. Man in his present ignorant state, does not understand but a very small part of the laws of the Infinite. We do not believe there are two separate and distinct systems of laws in nature; one for the material, the other for the spiritual plane. We do not consider there are two distinct systems of laws which act inharmoniously for the punishment of the crimes of theft and murder; yet we consider one a greater crime than the other, and demanding a more severe penalty. Let us look back but a few years to the time when there were no railroads or telegraphs. Men could not entertain the idea of being able to travel thirty or forty miles per hour, and of sending messages to a friend a thousand miles away, and receiving an answer in a few minutes. They said it was against all laws of nature, and was impossible. Yet the same laws have always existed in nature—and man to-day looks upon many things as perfectly consistent with natural laws, that a hundred years ago to talk about was considered sacrilege. Are there not many other laws, not inharmonious with nature, that have not yet been revealed to man?

Letter from L. Judd Pardee.

BROTHER JONES:—The spirit moves me to send you a few lines this morning, commending the same to the columns of your growing JOURNAL. The East, as feminine, where great thought is conceived; and the West, as masculine, where it is ultimated, each now have a representative Spiritual paper. Having got the two sides of sex, newspaperial, there is need of no other commanding print in either section. Lesser lights may, nevertheless, administer to smaller needs; and, as Spiritualists, no Spiritual paper is alien to us.

I have just got through a four months engagement in this city, where the cause, once powerful and afterwards puny, is reviving from the trance of that wintry state all movements and all individuals must relatively experience on the lines of progress. The closing lecture of this course was on "The Rebellion of the North; or, the Coming New Government"—and Alex. Hamilton, Paine, Jefferson, Webster, Douglas, and Lincoln purported, with others, to be the inspiring intelligences. The substances and significance of the discourse were sufficiently bold and startling to satisfy the most eager appetite for the new and exciting in the sphere of prophetic thought. I have written out a condensed abstract of the lecture, in so far as the imprint of its skeleton, outline, muscle, and remained clear in my mind, and send you a copy of the same for the JOURNAL.

I cannot let this opportunity pass without referring to the mediums, not a few, of this city. They have all treated me as a brother, and my heart is warm toward them. There is Mrs Swain, for years one of the best clairvoyants, now a remarkable physical medium. Besides loud rappings, a bell placed under a table is repeatedly rung through her mediumship during any circle or sitting. There is Mrs. Hazen (sister of Mrs. Hyzer), the most remarkable symbolic medium I ever met with. She has a perfect flood of spiritual light; frequent have been the tests and elevating messages I have received through her. Then there is Mrs. Murray, Mrs. Lewis, Mrs. Cheney, Mrs. Crane, and *others*, fine seeresses. Beside which, we have had all winter, Mr. Davenport (father of the once *boys*, but now *men*, who are in Europe,) and his daughter, who is equal to her brothers in the physical gifts of the spirit. They have both just left on a tour West. Lastly, but not leastly, we have a photographic medium. Through Mrs. Butler, 268 Main street, the spirits are giving pictures of themselves. True, there has been, thus far, some difficulty on the score of identification; but, still, sufficient is shown to stamp this instance as a *veritable* phase of mediumship. Like all other kinds, it is amenable to the laws of development; and, doubtless, Mrs. B. will unfold into a more spec-

fically *pronounced* spirit-photographic artistship. This is the prophecy given through her own hand, mechanically controlled; and I am in strong hopes it may be so. I expect to see yet, before I leave the form of flesh, photographic copies of not only spirit-personages but spirit scenery hung up like paintings on our parlor walls. Why may this not be that last great art, referred to hitherto by the spirit-world, as to culminate in America? Sculpture, painting, and music seem to have gone to their full limit, or await the touch of spirit, pointed and affluent, to lift them into a richer reign. Poetry, we know, is boundless as the breath of God, and various as the forms of the faces of the Spirit of Genius.

Permit me, as I close this letter, to give you, for the benefit of such as may need to address a good test-medium, a brief account of a trial I made of the beautiful mediumship of our friend and brother, J. V. Mansfield, 102 West Fifteenth street, New York City. Mr. M., whom I have long personally known, and through whom I have often received the most satisfactory and consoling messages from the spirit-world, is a medium after his own kind. The gifted and beautiful Fenelon purports to be his especial guide; and indeed Bro. M. does look quite like him in the face. This medium is an automatic telegrapher and penman. For instance, you send or carry him sealed questions, and seat yourself to await his action. Presently he puts his left hand on your envelope, and forthwith begins to gently *tap, tap* with his fingers. It reminds one of a telegraphic operator. Well, the medium gets at your questions in that way. The spirits carry them up into his brain. Directly his right hand deliberately moves his pen to write a specific reply. Often, however, answers are given involving matter not thought of or referred to by the seeker. Bro. M. has thus written in various languages, unknown to himself, the French, Chinese, Greek, etc.

About three weeks ago I was brooded over by an intelligence in the spirit, desiring me to address him through Mr. Mansfield. I let the matter go at first, but finally the influx, and the use of it, became so imperative that I sat down and addressed a series of questions to three ancient thinkers, with the deep feeling in mind, which I said nothing about, that the one who had first impressed me—purporting to be the princely Plato—would respond. In a few days my sealed letter was returned unopened, and with it a specific and categorical answer to my questions. The message was signed *Plato*, and part of it was in *Greek*. Mr. Mansfield wrote me to try and find out whether "those characters" had any significance. I saw at once that they were Greek, but could not translate them. The Philadelphia High School did not endow me that way twenty years ago. Well, I submitted the message to two Greek scholars here, who both pronounced the Greek to be as *rusty* as they confessed themselves to be in that language. Finally, I sent it back to Mr. M., who wrote that he knew of a Jewish Rabbi who could make sense out of the Greek portion of the communication, if there was any sense in it. A few days after I got my message back with a translation which fitted precisely to the English portion of it, and a word from the Rabbi, that the man that pronounced that Greek to be *bad* Greek was "weak in the upper story."

Some days elapsed, and I awoke one morning with the vivid imprint of a vision in which A. J. Davis was strangely mixed up. While I lay pondering upon it I felt an overshadowing influence, fine, sweet, and strong, and realized the purported presence of an ancient Hebrew seer; even him of Patmos Isle. This intelligence also desired me to address him through Mr. Mansfield. At first I hesitated, but finally yielding, wrote out and sealed up several questions, which seemed to be given me to indite. The return mail brought an answer signed *John*, and, as in the previous instance, embodying a specific response. Part of this message was written in Greek likewise. This time the translation came with the communication and the returned *sealed* letter of inquiry. As a test to myself, the spirit referred to the operation in my slumber.

Bro. Mansfield expects ere long to return to California, where he was so cordially received several years ago. In the meanwhile, I would suggest to any one who wants a test, or counsel from the spirit world, that he or she so seeking can very *probably* get the same through our friend.

I remain, for all truth,

Yours fraternally,

L. JUDD PARDEE.

Buffalo, March 28, 1866.

Letter from Vermont, Ill.

DEAR JOURNAL: I wish to say a few words through the columns of your paper about Spiritualism in Vermont. Notwithstanding the fact that there have been three sectarian revivals going on in this place for some time, the Spiritualists found their force sufficiently strong to employ a lecturer, and we have had Bro. W. A. D. Hume here speaking upon Spiritualism. He has succeeded in drawing large and attentive audiences and in giving general satisfaction. He is a man well adapted to his present calling, and armed as he is with truth, he goes on his way doing good, fearless of the missiles hurled at him by the expounders of old theology.

There has been a good work done in Vermont. I remember the expression of one old gray haired man, who for sixty years had failed to find comfort in the doctrine of popular theology; he said, "I have just found out what I am, I am a Spiritualist; was always one, but to-day I knew it first."

There are many strong Spiritualists here, and there are others who, not like the old gentleman I mentioned, "are Spiritualists, and don't know it," but who *do* know it, and whose love for popularity only keeps them from coming out boldly and advocating its doctrine. Yet the day is not far distant when the star of progression will

> In dazzling beauty shine so bright,
> That none will fear to use its light.

Fraternally yours,

A. W. WILLIAMS.

Vermont, Ill., March 25, 1866.

Letter from Huntley Grove, Ill.

DEAR EDITORS: The instructors of our circle at Huntley Grove request us to send the following developments of thought for publication in the JOURNAL; D. Corliss, medium; J. R. Robinson, amanuensis.

LOVE.

Love is a conglomerate or combination of all elements—that which attracts you to all other elements. Wisdom: As the saddle is prepared for the horse, so wisdom prepares all elements for their unfolding, and directs their uses. Justice sees all things done rightly—that all principles put in for their share; and that all things are so arranged as to unfold the great eternal principles of Truth; and as life unfolds the organic law, so are all organisms unfolded according to their proper order. As the light of intelligence lighteth up the soul of man, so shall all principles be unfolded and intellectually understood. Mercy is an over-ruling power, and brings everything into harmony with itself; a principle which palliates every inharmonious thought. Will is a component of the principles of justice, as other incidental elements are a part and parcel of the same order.

The elements of Cause are, Predominance, Volition and Power. Predominance—rising above the present condition; Volition—determination; Power, to *move* along.

Man is a principle, a part and parcel of the Great Eternal Principle; and is to be unfolded into harmony with himself and the universal Whole.

God is a yoke which yokes all men together to bring them forward to a higher degree of unfolding. The devil is an integral part of all error. Error is a filibuster, endeavoring to bring all true principles under its own rule and control. Death is a condition all *mankind* must pass through in order to be resurrected to a higher degree of unfolding. If death was a principle, all mankind would go eventually into an eternal sleep. Science is a self-existent innate, eternal principle, which no mind, either in the mundane or supermundane spheres of existence can refute.

Life, Light and Motion are the fundamental principles which organize and unfold everything in accordance with the great eternal principle of Truth. Truth is a principle which sees all things unfolded, harmonized, congenialized and beautified, with the intrinsic elements of its own being. Instinct is a category of thoughts prepared for man, to advance him to a higher degree of unfolding. Progress is a self-existent eternal principle, that moves everything forward until unfolded in its proper order. Aggrandizement is an order of science which sees all principles harmonized, congenialized and beautified in the elements of their own beings. Eloquence is the unfolding of a true and perfect principle in language so clear to your audience, as to be perfectly understood by each and every one who listens and appreciates. It consists not in high toned, swelling words or low guttural sounds; but in conveying the inherent idea to each soul's perfect understanding.

The foregoing scientific propositions we (the controlling intelligences) offer to demonstrate to all philosophic and scientific minds.

Huntley, Feb. 6, 1866.

Letter from Dr. Fitzgibbon.

DEAR JOURNAL: I have just closed a course of fourteen lectures, with physical illustrations through Miss Vanwie, in this city, and I think they have been productive of some good. The illustrations have as ever been most excellent, and are growing more wonderful every day. I may mention that amongst the prominent gentlemen who were called upon to serve upon the committees to investigate, were Gov. Johnson, of Georgia; Gov. Shorter, of Alabama; Col. Bowles, Assessor of Georgia; Judge Lawrence, of Ohio; Hon. Mr. Mason, of Missouri; Judge Walters, of Washington; Mr. Clephane, U. S. Internal Revenue Collector here, and others, all of whom were highly skeptical. They have all admitted the fairness with which the tests have been given, and acknowledged that the manifestations, arising from whatever cause they may, are not of human agency, and are outside of and independent of the lecturer or medium.

As I anticipate reaching Chicago at an early day, you will have an opportunity of seeing and judging for yourselves. I leave to-day to complete an engagement at Baltimore, and shall proceed thence direct to Cincinnati, as I have received so little encouragement to visit Lancaster and Harrisburg, Pa., that I cannot afford to run the risk at present.

I would particularly call the attention of our Western friends visiting Washington to the Clarendon Hotel, of which Capt. Gerard Bancker is the proprietor. They will find him a warm friend and an ardent Spiritualist; and also meet with all the comforts of a home whilst beneath his hospitable roof. His hotel is now becoming the resort of the leading Spiritualists visiting the city, and I trust our Western friends will not forget him.

From Cincinnati I will advise you of my route.

THE GREATEST NATURAL WONDER OF THE AGE.—The lecture given last evening by Dr. Fitzgibbon, at Metzerott Hall, was listened to by a large and fashionable audience, among whom were many of our most scientific men, all of whom were highly pleased at the wonderful and astounding manifestations exhibited by the Electric Media. A critical examination was made by a committee of ladies and gentlemen, selected from the audience, of the Electric Media and Monster Cabinet, who failed to find any possibility of receiving clandestine assistance. The second lecture will be delivered this evening at the above hall.—*Washington Constitutional Union, March 9.*

DR. WM. FITZGIBBON.—This evening a very important and interesting lecture will be delivered at the Clarendon Hotel, corner of Sixth street and Pennsylvania avenue, by the above named gentleman, on "Progress and the Ethnology of Mankind," and on Tuesday and Wednesday evenings on the "Ruins, Antiquities and Lost Races of Central America," accompanied by illustrations in human electricity, having a direct bearing on the lectures. These lectures have already been delivered before the Masonic Lodges and Historical Societies in various States, and have been highly spoken of and recommended to the public attention and investigation.—*Ibid, March 12.*

Just as I closed my course of lectures here the following letter was handed me. It strikes boldly at an evil that many skeptics consider they have a right to assert is a privilege peculiarly belonging to their class, and I think it will do them no harm to learn in what estimation they are held by one who was certainly attacked in a most unwarrantable and unladylike manner; and by one too, who had been solicited to serve on the committee, but who declined, on the ground that the whole thing was a "humbug."

Truly yours,

WM. FITZGIBBON.

Washington, D. C., March 16, 1866.

DR. FITZGIBBON—*Sir:* I attended your lecture and seance last evening, merely through curiosity. I did not expect to be called upon to act in the capacity of committee, and not only yourself but the audience understood that it was with great reluctance that I went upon the platform as one of the investigating committee.

Whereas, some few of the female portion of the audience took it upon themselves to state to those sitting around them, that I was either a friend of yours and knew all about the matter, and wished to help you through with your deception, or else I was friendly to Spiritualism, I wish you and the public to distinctly understand that these assertions are absolutely false, and as low as they are false. They come from a very depraved, corrupt heart. "Suspicion ever haunts the guilty mind." Tis a coward's virtue at best. I will here state that I never saw you before last evening, and know nothing about you. I care nothing about you, any more than common justice and decency are concerned. I am a stranger in this city. Am acquainted with no one here but a few of the government officials. I am no Spiritualist, never was one. I believe in the teachings of the Lord Jesus Christ and his apostles; I also believe in putting into practice those teachings; consequently, I will not take up a reproach against my neighbor without just cause, and outrage every principle of decency by calling a stranger, of whom I know nothing, a juggler and an impostor to please any spiteful persons. You well know, sir, that I made my statements to the audience last night, and the rest of the committee know that they were truthful. I am perfectly satisfied, sir, that those feats were performed by supernatural power, and not by jugglery. This, sir, you are at perfect liberty to read in public or publish.

Yours respectfully,

BELLE LITHGOW.

Washington, March 9, 1866.

Religio-Philosophical Journal

CHICAGO, APRIL 14, 1866.

OFFICE, 84, 86 & 88 DEARBORN ST., 3d FLOOR.

RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION,

PUBLISHERS AND PROPRIETORS.

GEO. H. JONES, Secretary. S. S. JONES, President.

☞ *For terms of subscription see Prospectus on eighth page*

"The Pen is mightier than the Sword."

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Any one sending us fifteen dollars for new subscriptions to the JOURNAL, shall receive, by return mail, either "The Origin and Antiquity of Physical Man," by Hudson Tuttle, "Moses and the Israelites," by Merritt Munson, "Jesus of Nazareth," by Alexander Smythe, or one dollar and seventy-five cents' (including postage) worth of any book in our advertised list.

Practical Reformers—Their Duties.

Do the reformers of the present day do their whole duty? Do they fully appreciate the responsibility that rests upon them? Are Spiritualists who stand in the front ranks of all reforms awake to the importance of the duties that devolve upon them? Now is the time for action. The harvest is fully ripe for the reapers to go forth and gather in the grain.

Old theology, which has crushed and cramped the free-born mind for ages, is fast losing her hold upon public sentiment. The world is now well aware of the fact that she has opposed every reform, every uprising of the human soul and aspiration for light in the past. Theology has crucified each *saviour*-reformer, and then deified him.

She opposes every new phenomenon brought to light in mental philosophy as well as every truth that is developed in the material world, which in any way conflicts with preconceived opinions. Where she has the power she demands obedience to her behests. Her devotees readily yield obedience to her commands. The skeptical world heeds her not, but goes on in the great work of investigation. To the clear thinker and rational, independent philosopher, the commands and threats of the church have no terrors.

The great book of nature commands attention and the inspiration of all truth points like a beacon light the way to the summit of superior understanding. That beacon light is shedding its refulgent rays across the pathway of tens of thousands of youthful minds whose aspirations have just been quickened into action by the inspiration of spiritual truths. The garb of despondency is being laid aside and the white robes of truth which bring joy, love and happiness, are donned in its stead. Heretofore our philosophy has been confined to the more mature in years. The scorn of theologians and their devotees has been sufficiently potent to deter the young mind from even an attendance upon our pleasant gatherings, either for philosophical investigation or social amusements, to any considerable extent. How changed the scene. A few short years have been sufficient to entirely change the face of all these things. Our gatherings now attract the children, youths, middle-aged and the aged of both sexes. No places of amusement are more delightful than ours, where we combine amusement, healthful exercises, moral and mental culture.

In view of this state of things, what duties devolve upon us. What a work is before us, and what a rich reward awaits the faithful and persevering laborers in the great field of reform! One of the most important duties that demands the attention of reformers is the promotion of facilities for the promulgation of the great truths brought to light by modern Spiritualism. Light, more light, should be the watchword of every true reformer. To this end let the necessity of providing the means for the spread of our glorious philosophy come home to the hearts of all reformers. Let us organize in every town and village where five progressive minds can be found, upon a platform sufficiently broad to embrace every reform, and limit the individual rights of *none*. Allow no creeds, systems or confessions of faith to disturb your harmony, and be especially careful that no doors be left open for complaint, charges or persecution in any form from one towards another. Be active in every good work that shall help enlighten the mind and make glad the hearts of the oppressed or desponding.

By an organic effort much good can be done—much more than can be done individually. Good lecturers can be more readily secured; Children's Progressive Lyceums can be organized and maintained with greater ease. Representation is thereby secured in the National Organization of Spiritualists, and many opportunities afforded for attracting the lovers of truth to a more forcible effort for the promulgation of the principles of our philosophy, and the relief of one another in the sufferings and trials incident to earth life.

Another great duty that rests upon reformers is the instituting and supporting such means as shall most effectually publish and furnish to the millions in an attractive form the principles and truths of the new philosophy—a philosophy new to the world. Our literature is already immense and is increasing with a rapidity that demands tenfold greater facilities for its publication than now exist. There is a taste and public demand for our works not equaled by any other class of literature now, or at any former age. We should be aided to publish spiritual and other reformatory works, in amount sufficient to meet the demand.

Reformers should take this matter in hand with an energy and generous support that will secure the desired result. That may be done in many ways. There is no one so poor but that he may do something to push along this great work in some form or other. The field of labor is wide. Tens of thousands of good, liberal souls would readily engage in it if their attention was aroused and the object fully explained. If the readers of the JOURNAL would take pains for a few successive weeks to put it into the hands of those of their neighbors to read, who are not subscribers, how soon it would engender a desire for its weekly visits.

How many new subscribers would in this way be secured. What fruits would result therefrom. A few copies of our reformatory books thus lent to doubting neighbors and friends would work a great good. Our philosophy has but to be understood to be admired and accepted. Let us, friends, work earnestly, generously, in this great field of reform. It is wide—the harvest is ripe. The recompense to the laborer was never so great as now.

The Puritans.

Charles A. Hayden, in his discourse upon "The Discipline of Life," last Sunday evening, paid the following tribute of respect to the Puritans:

But for hard discipline the Puritans had never crossed the stormy, winter sea. They were driven by persecution from homes, friends, country. They bowed beneath the yoke of despotism, but they maintained to the end their integrity. They found here a great continent. It was uncultivated—a wild wilderness. The red man possessed the land; but he was ignorant of its worth, and of its mighty resources.

The Puritan, and his descendants, have brought forth the treasures of the earth and put them out to use. They have grown bread for the nations. They have exhumed fuel from the bosom and light from the heart of the continent.

They found horse power too slow for the spirit of progress, so they ditched the earth and bridged the rivers, and banded and barred both with iron. They converted water into steam and sent it to bear heavy burdens over the highway cast up by rails.

They converted forest trees into ships and scattered them over the seas, making neighbors of nations.

They saw the streams gushing from the mountains and moving lazily to the sea. These persecuted Puritans put the waters out to service and taught them to spin, weave, grind, and to convert rags into paper, and the raw product of the cotton field into fine fabrics.

When the printing press failed to meet the demand of the times, the lightnings were called from their play-ground in cloudland and sent over the world, bearers of messages. The electric newsboy rushes across the continent with the news of conquests and defeats. He is the bearer of sorrow and of love messages. He sweeps down under the sea, and shoots away to the land that persecuted and banished her children—a bearer of the glad gospel of a divine brotherhood.

Who will now say that conflict and oppression has not outwrought a mighty work?

Women.

A correspondent in the *Anti-Slavery Standard* says:

"Women are ever the most aristocratic and bigoted class in any community. From the false, irresponsible position which they hold in life, the narrow selfishness and vacuity which excessive ease and luxury always produce, they hate alike a government of equality, in which labor is dignified, and a religion of sacrifice, which lays on the rich and strong the burthens of the poor and helpless."

That some women are aristocratic and bigoted, there is no doubt. That most women are oppressive and intolerant towards women, is a lamentable truth. And it is equally true that women hold "irresponsible" positions, if the care and culture of children, if the development and direction of immortal souls is an irresponsible position, then it is time that women held such positions. They do, indeed, hold before the law a very irresponsible position; but how came they thus circumstanced? Who has denied them honorable positions? Who has disfranchised women? Who has driven them into "false, irresponsible positions?" The "class community" that has gagged, chained, outlawed woman, is not the class to decry woman—not the class to herald her disgrace.

Do women, as a class, hate "equality in which labor is dignified?" Do not women, as a class, regret that labor is not dignified? Ask the wives and daughters of farmers and mechanics—ask the great army of working women, sewing women, teachers, kitchen girls—if they do not deplore the estimation in which women are held—if they do not pray earnestly for the elevation of the working woman? "Women hate a government of equality!" We know a few women who would like a glimpse of such a government. Where may it be found?

As for the "religion of sacrifice," woman has been always ready for sacrifice—ever been last at the cross and first at the sepulchre.

A Legacy to the Friends of Free Discussion.

The above is the title of 214 pages by Benjamin Offen, formerly lecturer to the Society of Moral Philanthropists, at Tammany Hall, New York, and published by J. P. Mendum, at the *Boston Investigator* office.

This is a work that should be in the library of every reformer. It is a very complete refutation of the fallacies contained in that very venerable and highly respected primitive history, the Holy Bible.

Of course, it does not interfere with any of the truths contained in that book. They are eternal and only show all the brighter, by the exposure of the fallacies mingled with them.

The author, in his preface, says:

In the following pages the author has freely discussed the claims of the books called the Old and New Testaments, to be considered Divine revelations. He had a *right* so to do; and in presenting the work to the public he gives the result of his exercise of such right.

The right of free discussion has been questioned. It would be well for humanity if this were all; but, unhappily, the pages of history are replete with deeds of persecution and cruelty, committed by men, in the possession of power, on their less fortunate fellow men, who have presumed to exercise the right of free investigation. Cupidity has drawn a line of demarcation; it has established boundaries for thought; and miserable has been the fate of the unhappy wretch who, rejoicing in the dignity of his nature, and anxious to discover the abode of Truth, has dared to pass the Rubicon.

What is Free Discussion? We answer, it is the exercise of the reasoning faculties. Without Free Discussion man cannot exist. His physical existence might indeed remain; but he could no longer be deemed a man; and would have to take a lower rank in the scale of creation.

Without investigation it is impossible to arrive at Truth; hence the utility of Free Discussion. This is never denied when science is the subject; and we have yet to learn why it should be restrained in any case; and also *how* and *when* any set of men became possessed of the right to restrain the exercise of the reasoning faculties of their fellow men.

When men have not been impelled by cupidity to shackle the minds of their fellow beings, a spirit of uncharitableness has induced them to pursue the same line of conduct. Whoever has maintained an opinion contrary to theirs, has been considered as being actuated, not by mistaken, but by dishonest motives; and has therefore been deemed a fit subject for punishment.

We most cheerfully endorse these sentiments of the author. We make the following extract from the work, and may hereafter refer to it at greater length:

We will pass over the account of the six days' creation, together with the serpent's deceiving Eve by the aid of what the Christians believe to be the Devil. It deserves no comment, except, that from the account given in the Bible, we may infer, that *happy* would it have been for Adam if he had remained an old bachelor; for, in that case, Satan, perhaps, would neither have scraped acquaintance with the serpent, nor ever thought of lurking about the garden. But the source of all human misfortune, according to the Old and New Testaments, is included in Eve's eating the forbidden fruit. We may ask, why was one tree forbidden among so many? Certainly as a trap set to catch the inexperienced, virtuous and harmless Eve. What humbug! to make such a fuss about Adam's being alone, without a helpmate; and at the very time the rib operation was going on, Jehovah stood by, and knew, whatever he might say, that the woman, on leaving her ribship, would damn all that he had declared to be good. Can we, dare we, charge the Governor of the Universe with such trickery? It must never be lost sight of, that the very prohibition of one tree would be certain in their state of ignorance, to produce the consequence that followed: viz., to induce Eve, from curiosity, to partake of it. Is it anything short of insanity to suppose that such dreadful consequences would follow so trifling an offence?

This forbidden tree had something in it, that, to us, seems very strange. It was to impart knowledge; and as the fruit was inviting to the eye, and a desire existing to obtain knowledge, Eve fell a victim to her unfortunate curiosity. Nor was this all. Until Eve ate thereof, it appears that the happy couple did not perceive their want of clothing. Instantly they set to work to repair this first mishap, by sewing leaves together to make aprons. But in this stage of the business, the Lord seems to have some compassion left, for he, "*the Lord, made coats of skins and clothed them*"—poor Adam and Eve being ignorant of the strength and durability of leaf aprons. We may suppose the Lord as thinking or saying to Adam, "Why, this will never do; you must have something more lasting, or else, by every wind that blows, you will be no more than a bundle of tattered rags." Soon, therefore, by the Lord's assistance, poor Adam and Eve jumped into a new suit of clothes! And, to make sure of man's destruction, by taking that which was forbidden, the serpent was permitted to point out the advantages that would follow; so that the appearance of the fruit, and the desire to get knowledge, urged on by the serpent, together with Eve's ignorance that anything like lying existed in the Garden of Eden, the disobedience of our first parents was, by ninety-nine chances out of a hundred, secured, and the damnation of their posterity made sure.

Now, to ascribe such conduct to God, such barefaced design to quarrel with his new creation, is horrid in the extreme, and would disgrace (bad as it is said he is) the very Devil himself. And if the account is not true, if the facts, as recorded, did not take place, but are altogether to be considered as an allegory, then it follows that human redemption is an allegory, also; and the whole fabric of the Jewish and Christian religion falls to the ground.

Cause and Effect.

Circumstances, conditions make us what we are. They not only enable and help us to our habits, but they compel the formation of habits. Habit of thought, of speech and acts, of ideas and opinions, are dependent on the circumstances and conditions of matters and things in which we are placed. *They* form our habits.

It is rightly said that "we are the creatures of habit, a bundle of habits, and that habit is second nature." These have grown to be proverbial sayings, and, as such, have the stamp of being generally received as truths. If so, how easy it is to see the mighty importance of circumstances and conditions.

> "'Tis education forms the common mind,
> Just as the twig is bent, the tree's inclined."

is another saying in apt illustration. What that education shall be depends very much, yes, wholly, on circumstances and conditions. "Train up a child in the way he should go, and when he is old," etc.

Having very briefly stated the nature and tendency of habits, their cause, and way and manner of formation, the next step would seem to require a consideration of their effects and consequences as it regards right and wrong, and truth and falsehood; and habits once fixed are the parents of the same genealogy and offspring as themselves, in endless succession, wonderfully tenacious of their identity and self-sufficiency. A further consideration might be to discover the right way and means to correct habitual, erroneous ideas, opinions, and belief on the foregoing subjects, and to supply their places with the real facts and truths belonging to those subjects, and to enforce their application.

We leave the subject here in this stage of remark and inquiry, that the reader may reflect and consider what kind of habits in any specified condition and circumstances are most certain to be formed and entertained on religious subjects, on Deity, creation, the origin, and destiny of man, and the views and duties of his life on earth; and, further, to consider at what time of life, and under what circumstances and conditions those views, ideas, and opinions are most generally received and fixed, so as to become permanent.

The Children's Progressive Lyceum at Chicago.

The Children's Progressive Lyceum in Chicago, under the leadership of Dr. Avery and his corps of devoted assistants, is progressing finely. The little children and youths are delighted with the exercises.

Parents and other spectators look on with admiration, while the Lyceum goes through its exercises. Then the sociables that are being held at different houses in the city for pleasure, social culture, as well as for pecuniary benefit to the Lyceum, are guarantees of success. Indeed, the Spiritualists of Chicago are at work, as a unit, to build up one of the finest Lyceums in the country. This is as it should be. Let the old and young, middle-aged and youths, all take hold together in this great work of reform, amusement and mental culture, and success is inevitable.

Origin of the Trinity.

In the "Creed of Christendom," it is said, "there are three persons in the Godhead, the Father, the Son, and the Holy Ghost; and these three are one God, the same in substance, equal in power and glory." These are Christendom's "Triune," or three-one-God.

Of the "Father," we know little, except by inference. Of the "Son," who was born of a woman on this planet, and was an inhabitant of this earth, and associated with the people among whom he lived and died, we know much. Of the "Holy Ghost," as a person, we know nothing. Of the origin of the "Father," we know nothing, and can know nothing. Of the origin of the "Son," we know the time when, and the place where, and can know enough of his sayings and doings to ascertain his true character. Of the origin of the "Holy Ghost," we know nothing.

Was there ever a time in which the Almighty, the Creator, Jehovah, God the Father, did not exist? There certainly was a time in which the "Son of God" was not in existence, and the same of the Holy Ghost. It necessarily follows as a matter of course, that there was a time in which there was no Trinity in existence; the "three persons" having had their origin at very different and distant times, as no "Son" could be as old as his "Father." As the "three persons" had very different beginnings, so they are, doubtless, destined to very different ends. Their *equality* even "in power and glory" is evidently at fault, leaving "supremacy," *Supreme*, as it should be.

The dogma of the Trinity, therefore, is destined to oblivion—the doctrine of supremacy, and the dogma of the Trinity also.

Is It So?

The *Boston Investigator* says that all the sciences and all social and religious reforms have been opposed by the Christian world, while Liberalism or Infidelity made them comparatively popular. In proof of this proposition, the following facts are given:

"When William Lloyd Garrison began to lecture in this city, thirty-five years ago, in behalf of the anti-slavery movement, no church would open its doors to him. He could not obtain a hearing anywhere in this Christian Boston, until Abner Kneeland, the then editor of the infidel *Investigator*, and the lecturer at Julian Hall, invited him to speak from his desk, which he did. It was an Infidel, not a Christian, that manifested this liberality. And in regard to the temperance reform, it was an Infidel of New York, Thomas Herttell, who, forty-eight years ago, wrote the first treatise on total abstinence ever known, and published and circulated it at his own expense. It was an infidel, also, Robert Owen of Scotland, who was the great social reformer of his age; and lastly, it was an infidel, Frances Wright, who was the first female that proclaimed in this country the doctrine of the rights of woman. Christians opposed these reforms until they became popular, and then, assuming their control, boasted that Christianity originated them!"

"The Little Bouquet and the Children's Progressive Lyceums."

The most flattering assurances reach us from many places where Children's Progressive Lyceums are already organized, that we shall have their united support, to the full number of scholars attending each Lyceum, for subscriptions to *The Little Bouquet*.

That is what we expected. It is right—it is just. We will make it, by a full and steady support, the most welcome visitor that the little ones ever dreamed of receiving.

It is our intention to ornament each number with such engravings and diagrams as shall exhibit the graceful attitudes taken in the gymnastic exercises, marches, etc.

We hope the subscriptions will be sent in so that we can get out the first number by the first day of May. Let the little girls and boys—aye, and mothers, too—be active in getting up clubs of ten in every neighborhood, and receive an extra copy free.

Mrs. Laura De Force Gordon.

Mrs. Gordon is about to visit Colorado. She intends leaving Boston the first week in April, and will answer calls to lecture the four last weeks of this month, on the route to Quincy, Ill., *via* Buffalo, Cleveland and Chicago. Address her immediately, care of *Banner* office, Boston, or at Oneida, N. Y.

It is presumed that Mrs. Gordon goes to Colorado as a herald of the "New Gospel." The many admirers of this able and convincing lecturer, East and West, will regret to lose her services, even for a season; but they will rejoice that so able an exponent of the Spiritual Philosophy is to visit a portion of the country where so little is known in regard to Spiritualism. It is a fine field for Spiritual labor, and a rich harvest will be the result. Angels go with her.

Missionary Work.

Mr. J. M. Spear, who has been in Europe the past two years, has traveled ten thousand eight hundred miles, has received seven hundred and sixty-one letters, and has written more than eight hundred, opening up a valuable correspondence with the friends of Spiritualism in many parts of England, Scotland, Ireland, France, Hungary, Belgium, Germany, Russia, Mexico and America. He has made five hundred and seventy addresses to individual persons, to private parties, and to public assemblies. Few men have done such a vast amount of work. May he hear at last the welcome words, "Well done."

Our Corporation.

Our books are yet open for subscriptions to the capital stock of the Religio-Philosophical Publishing Association. We most heartily thank the many liberal souls who manifest a disposition to co-operate in this great movement of furnishing our Spiritualistic literature to the millions in an attractive but cheap form. All letters of inquiry upon that subject, addressed to the President of the Corporation, will be most cheerfully answered.

We call the attention of the reader to the Charter published on another page of this paper.

State Conventions.

The Spiritualists and friends of Progress throughout the country appear to be organizing pretty generally, preparatory to the National Convention at Providence, R. I.

We would direct the especial attention of our readers to the call, published on our seventh page, for a convention of the Spiritualists of Pennsylvania, to be held at Sansom street Hall, Philadelphia, on the 22d and 23d of May. From the high standing of those whose names are appended to the call, we can assure our friends that the occasion will be a highly interesting one.

Spiritualists' Sociables.

The sociables held every Friday evening at Martine's Hall, corner of Clark and Monroe streets, under the supervision of Frank H. May, have proved a perfect success. Martine's Hall is admirably adapted for dancing and other social gatherings, and Bro. May has the ability and will to make all happy who attend these parties.

Self-made Men.

We admire self-made men. Such is the subject of the following article, taken from the *Mining and Railroad Register*. We are acquainted with him, and know him to be one of Nature's noblemen. Whoever travels over the Pennsylvania Central Railroad admires this stupendous work, and after reading the following will better appreciate it:

JOHN EDGAR THOMSON.

The first chief engineer of the Pennsylvania Railroad was John Edgar Thomson, who resigned a position in Georgia to return to his native State, to locate and build an iron way from Harrisburg to Pittsburg, and thereby make Philadelphia and Pittsburg the termini of the shortest portage between the Atlantic ocean and the Mississippi valley.

Begotten in a public necessity and born in a period of excitement throughout the Commonwealth, growing out of applications pending in the Legislature for right of way to the New York and Erie Railroad through Pike and Susquehanna counties on the north border, and for right of way to the Baltimore & Ohio Railroad Company from the south line of the State to Pittsburg, the Pennsylvania Railroad was the commercial pet and hope of this community, which urged forward its construction and provided means to make payment of all contracts in money—a rare railroad spectacle in those days and since.

But, as the work progressed, issues originating in diverse opinions, divided the friends of the road into two parties, and, finally, the arbitrament of the stockholders' ballot was appealed to, at the election held Feb. 2d, 1852.

The highest candidate on the Directors' ticket voted by the friends of the administration received 25,846 votes; the highest vote on the opposition ticket, headed by John Edgar Thomson, received 30,861 votes. And thereupon the chief engineer of the road was made President of the company.

During the administration of Mr. Thomson as chief engineer, the whole of the road was located, put under contract, the work on it was pushed forward, and more than half its mileage opened to public use.

Under the administration of Mr. Thomson as President, the portions of the line in progress at the time of his election were soon completed, and thereafter the company pursued a policy of judicious expansion which has made it the great Atlantic trunk line and grand iron road of the continent.

And in this steady development, this dawn and sunrise, this growth in strength and expansion in power, John Edgar Thomson is even more the representative of the Pennsylvania Railroad than is Napoleon Third the representative of France, or Gen. Grant the representative of the United States.

Architects and masons build monuments of cubes of stone to perpetuate names and beneficent triumphs: but to erect a pyramid to the professional and administrative achievements of John Edgar Thomson, we have only to pile one upon another the exact figures which symbolize the annual earnings of the Pennsylvania Railroad, beginning with 1850, its first full official business year:

1850	$ 339,452	1858	$ 5,185,331
1851	754,674	1859	5,362,355
1852	1,934,828	1860	5,932,701
1853	2,774,889	1861	7,300,000
1854	3,509,192	1862	10,304,291
1855	4,270,070	1863	11,891,413
1856	4,270,124	1864	14,891,413
1857	4,855,659	1865	17,459,169

These year blocks of adamantine results, given in official figures cemented together by semi-annual dividends, fashion and compose the Thomson Column in its solidity and altitude.

Frederika Bremer.

This gifted woman has passed to the higher life. She died on the last day of the old year, aged sixty-four.

Thirty years ago Miss Bremer dreamed that she would not live to see the dawn of 1866. The London *Spiritual Magazine* says:

"In the closing portion of her life she became much interested in Spiritualism, and read *From Matter to Spirit* with intense emotion. She says of it, 'It is *the book* I needed to enter fully into the interest and understanding of Spiritualism in its recent form as a science. It is certainly an admirable work, as to its mind and spirit. Its theory and exposure of the natural laws, working in this class of phenomena, deserve the highest attention and appreciation of every intelligent and truth-loving mind.' Still some 'buts' arose in her mind against Spiritualism as the basis for a science and religion. These were fully and ably answered last autumn, by various deep-thinking Spiritualists. Her acceptance of their views has not, however, become known, but of this we are certain, that her mind was thoroughly opened to conviction; a great step—since she had been prejudiced by some of the manifestations she witnessed in America, and which made her declare 'that the spiritual world had its "humbugs," even as our world has, and it did not seem to her extraordinary that they endeavored to make fools of us.'

"Do not let us say that Frederika Bremer is dead, but rather that 'she passed into the spiritual world on such a day.' For this mode of speech, even in 1853, she considered beautiful and true, and wrote in the words of Tholuck, the German theologian, and an upholder of the supernatural:

"'Why say that our friend is *dead? Dead!* That word is so heavy, so lifeless, so gloomy, so unmeaning. Say that our friend has departed; that he has left us for a short time. That is better and truer!'"

Responsibility.

The editors of The Religio-Philosophical Journal do not hold themselves responsible for the sentiments expressed by correspondents. Believing in freedom of thought and the right of expression for ourselves, we would not deny the same right to others.

We only ask correspondents to base their thoughts upon principles that will be of benefit to the reader; to write clearly, pointedly, well.

Deaths.

Death, life's faithful servant, comes to loose the worn sandals and give the weary rest.

Mr. HENRY C. CAMP, of Cedar Rapids, Iowa, departed this life after a short sickness at the residence of C. A. Brooks in the city of Chicago, on the 31st day of March, aged thirty-three years and six months.

Mr. Camp has been engaged in the hardware business at Cedar Rapids for the past eleven years, and was a first class business man and greatly esteemed by his townsmen and business acquaintances.

He leaves a wife, three small children, a father, mother and brother, to mourn his sudden death. We knew him well and deeply sympathize with his afflicted family.

CHARLES A. BUTTON passed to the Summer Land from Pontiac, Mich., Feb. 11th, 1866, aged 43.

He was a firm believer in Spiritualism, and was a good man.

Passed to the Inner Life on March 19th, from the residence of his uncle, E. D. Howe, Esq., in Painesville, Ohio, after twenty years' sojourn on earth, HERBERT L. SMALLEY, youngest son of the late Mrs. Doctor Smalley of New York.

He was fully conscious of the presence of his spirit mother for weeks before the angels took him hence. He entered the service when only fifteen, at the beginning of hostilities, in Company A, 7th Ohio Infantry, and was wounded in the right arm at the bloody battle of Chancellorsville, just after raising the flag of his regiment from the ground, where it had fallen with its bearer, who was shot down. He was a great favorite in the regiment, and his correspondence with several papers at home was greatly esteemed. He was honorably discharged after the battles of Mission Ridge, Lookout Mountain, and Ringgold, where his regiment was nearly annihilated. He commenced a course of study with so much determination and assiduity, that his physical powers gave way, and in a struggle of nearly a year he finally yielded up the old casket to its mother earth.

Brother HIRAM P. SPAULDING, of Rochelle, Ill., March 24th, aged 38 years.

The services were held in the Presbyterian church, which was filled with an attentive and appreciative audience.

Brother White fearlessly advocated the living Gospel of to-day, and has "cast bread upon the waters," which shall be gathered in days to come.

A gentleman observed upon an indifferent pleader at the bar, that he was the most affecting orator that he ever heard, for he never attempted to speak but he excited universal pity.

BUSINESS MATTERS.

Our Book Trade.—Orders by mail are filled out as soon as they reach this office, but it sometimes happens that we may be out of some book ordered. That may cause a few days' delay until our stock is replenished.

We say this, that those ordering books may not be disappointed if they *sometimes* get a part of the order on one day and the remainder on another day. We intend to be prompt in filling orders for the paper and for books. If either should fail to come to hand within a reasonable time, we urgently request our friends to advise us of the fact, giving names of persons, places of residences, and the amount of money sent; when the order was mailed, and to whom directed.

All such orders should be addressed to Geo. H. Jones, Secretary Religio-Philosophical Publishing Association, drawer 6325, Chicago, Ill.

Emma Hardinge's Lectures on Theology and Nature.—This book contains Six Lectures given through that highly developed and well-known trance-medium, Miss Emma Hardinge, besides much other very interesting matter.

The following subjects are treated of in a masterly manner, viz.:

1. Astronomical Religion.
2. Religion of Nature.
3. The Creator and His Attributes.
4. Spirit—Its Origin and Destiny.
5. Sin and Death.
6. Hades, the Land of the Dead.

Together with the outline of a plan for human enterprise and an Autobiographical Introduction with an Appendix containing the sayings and sentiments of many well-known Spiritualists and other reformers.

This volume also contains a fine steel engraving likeness of the author, by Donelly.

For sale at the office of the Religio-Philosophical Publishing Association. Post Office Drawer 6325, Chicago. Price 75 cents.

Forwarded by mail on receipt of the price, free of postage.

Church's Seances.—Mr. W. T. Church, physical and test medium, having located permanently in this city, may be consulted at his residence, No. 862 Wabash avenue, between the hours of 9 A.M. and 4 P.M. Persons wishing to attend either the seances or developing circles, will find it to their interest to call upon him at their earliest convenience, and procure tickets to the same.

Chicago, Nov. 17, 1865. 10-tf

Mrs. C. M. Jordan, Writing and Prophetic Medium, 78 North Dearborn street, Chicago. 10-tf.

Medical Notice.—Dr. Henry Slade, Clairvoyant Physician, will examine the sick in person, or by hair, in his office, Merriman Block, Jackson, Mich., every Friday and Saturday. Terms for examination $2. The money should accompany orders. [15-tf

Clairvoyant and Homeopathic Physician.—Miss Lowry will remain in Chicago a short time, at No. 300½ State street, where she will examine the human system clairvoyantly, and give a diagnosis of the diseased organs, and a statement of the cause of their diseased state, and treat the same.

Will also give psychometrical diagnosis of diseases of those who are at a distance, either by a lock of their hair, their autographs or photographs; and by the same means give a delineation of character, and direct their minds to the profession or occupation for which their organizations are best adapted.

Price for examination, $1.00. Consultation, Free. Hours for Consultation, from 9 to 11, A. M., and from 1 to 5, P. M. [24-tf

Send for one of Harris' Gas Burners, for burning Kerosene oil; fits all lamps, requires no chimney, makes no smoke, saves oil, and gives a splendid gas light. Can be carried about the house without danger of being extinguished. Sent by mail for 60 cts. Taylor, Bunt & Co., 100 Monroe St., Chicago. [25

Healing the Sick by the Laying on of Hands.—Doctor Persons, of the Dynamic Institute, Milwaukee, will open rooms at the Pratt House, in Mount Carroll, Ill., on the 10th of April, and heal the sick for 20 days ensuing. The Doctor's cures place him far above all who have as yet appeared before the public.

We take the following from the Columbus (Wis.) *Transcript* of February 14th:

Doctor Persons, the great Magnetic Physician, is daily thronged with invalids who are finding relief at his hand. We note a few of his cures, which fully substantiate what the Doctor advertises he can do:

Mrs. F. Hicks, prolapsus uteri and vaginal tumors; unable to walk for months, relieved at once and walked off well.

Mr. F. Hicks, hip ail eighteen years, limb 1½ inches short, suffered a good deal of pain; all pain removed at once and limb lengthened equally with the other, and now has good use of it.

Mrs. Mary Adams, Danville, hip ail, long standing; relieved in one treatment.

George Adams, Danville, deaf, and lame foot; cured in one treatment.

Albert Holsman, Columbus, lame leg for eight years, walked with crutches; cured in ten minutes, and walked off without help.

Miss Matilda McAfferty, paralysis and spinal difficulty, one year standing, unable to walk without help; in one treatment entirely relieved and walked off without aid.

Truly, the days of miracles have not ceased.

2-2-3t]

Valuable uses of Magnetism.—Dr. J. Wilbur is permanently located at 561 Milwaukee Street, Milwaukee, Wis., is using Magnetism with great success in curing diseases, both chronic and acute. He uses no medicine whatever, yet he challenges competition from prescribers of drugs and nostrums. Patients at a distance are cured; all that is required is a superscribed envelope and fifteen cents. Office hours from 10 A. M. to 5 P. M. [2-2-3m

Just the Weather for Young Ducks.—But very bad for consumptives and people predisposed to pulmonary weaknesses. To all such the spring season is very trying, and great care should be taken to keep the body dry and warm, and all irritation of the throat and bronchial tubes allayed at once. The soothing properties of Coe's Cough Balsam render it the consumptive's best friend, while all recent cases very readily yield to its curative power. It is pleasant, safe, sure and cheap.

Rev. Orrin Abbott.—The Rev. Orrin Abbott is now at Chicago, Ill., and is ready to receive calls to lecture on the superiority of Spiritualism over all other systems of religion; or where they wish it, he will show that a false dogma in Orthodoxy was the prime cause of the late war, and is now the bitter root that obstructs reconstruction. He will not touch the political aspect of the question, but show that a falsity in that creed causes the present difficulty. Those who wish spiritual lectures, or those who wish the errors of Orthodoxy eradicated from the minds of hearers by stubborn facts and hard arguments clothed with kind words, can give him a call.

He will receive subscriptions for the Religio-Philosophical Journal, and stock subscriptions for the Religio-Philosophical Publishing Association.

He is also a healing medium of great power.

NOTICE OF MEETINGS.

Meetings at Chicago.—Regular morning and evening meetings are held by the First Society of Spiritualists in Chicago, every Sunday, at Crosby's Opera House Hall—entrance on State street.

Hours of meeting at 10½ A. M., and 7½ P. M.

Springfield, Ill.—Spiritualists hold meetings regularly in their Hall, and the Children's Progressive Lyceum meets every Sunday afternoon at 2 o'clock.

Washington, D. C.—The Association of Spiritualists of Washington hold meetings and have lectures every Sunday at 11 A. M., and 7½ P. M., in Seaton Hall, corner of Ninth and D streets, near Pennsylvania avenue. Communications on business connected with the Association, should be addressed to the Secretary, Dr. J. A. Rowland, Attorney General's Office.

Boston—Melodeon.—The Lyceum Society of Spiritualists will hold meetings on Sundays at 2½ and 7½ o'clock. *Admission free.*

Speakers engaged:—Mrs. Anna M. Middlebrook, April 1 and 8; J. G. Fish, April 22 and 29.

Philadelphia, Pa.—Friends of Progress hold meetings in their new hall, (formerly a church), Phœnix street, every Sunday afternoon at 3 o'clock P. M. Children's Progressive Lyceum holds regular Sunday sessions at 10 A. M., in the same place.

Progressive Meetings in New York.—The Society of Progressive Spiritualists hold meetings every Sunday morning and evening, in Ebbitt Hall, No. 55 West 33d street, near Broadway.

The Children's Progressive Lyceum, a new and very attractive Sunday School, meets at the same Hall every Sunday afternoon at 2½ o'clock.

Speakers wishing to make engagements to lecture in Ebbitt Hall, should address P. E. Farnsworth, Secretary, P. O. Box 5679, New York.

Temple of Truth.—Meetings at the "Temple of Truth," 814 Broadway, New York. Lectures and discussions every Sunday at 10½, 3 and 7½ o'clock. The hall and rooms are open every day in the week as a Spiritualists' depot for information, medium's home, etc., etc. All are invited to come, and make themselves at home.

Philadelphia, Pa.—Progressive Spiritualists hold regular meetings on Sundays in Sansom Street Hall at 10½ A. M. and 7½ P. M. Children's Progressive Lyceum holds sessions every Sunday afternoon in same place at 2½ o'clock.

Vineland, N. J.—Meetings of the Society of the Friends of Progress in their Lyceum Hall on Plum, near Sixth street, every Sunday morning at 10½ A. M. Children's Progressive Lyceum holds session in the same Hall every Sunday at 2 o'clock P. M.

Wilmington, Del.—The Spiritualists of this place meet every Sunday at McDonnell's Hall (Ferris & Garrett's Building) for lectures. Lecturers wishing to make engagements, will please address either of the following gentlemen: Thos. Garrett, Esq., President; Lea Pusey, Esq., Treasurer; or Dr. Wm. Fitzgibbons, Secretary.

St. Louis, Mo.—The "Society of Spiritualists and Friends of Progress" have rented Mercantile Library (small) Hall, and have regular lectures every Sunday at 10½ A. M. and 7½ P. M. Seats free.

The Children's Progressive Lyceum meets in the same Hall every Sunday afternoon, at 2½ o'clock.

Cincinnati, O.—The Spiritualists of Cincinnati have organized themselves under the laws of Ohio as a "Religious Society of Progressive Spiritualists," and have secured Metropolitan Hall, corner of Ninth and Walnut streets, where they hold regular meetings on Sunday mornings and evenings, at 10½ and 7½ o'clock.

Cleveland, O.—Regular meetings every Sunday in Temperance Hall, on Superior street, at 10½ A. M. and 7½ P. M. Children's Progressive Lyceum holds its sessions every Sunday at 1 P. M.

San Francisco, Cal.—Mrs. Laura Cuppy lectures for the Friends of Progress in their hall, corner of Fourth and Jessie streets, San Francisco, every Sunday, at 11 A. M. and 7½ P. M. Admission free. Children's Progressive Lyceum meets in the same hall at 2 P. M.

SPEAKERS' REGISTER.

Speakers for whom we advertise are solicited to act as agents or the Religio-Philosophical Journal.

Mrs. Caroline Abbott, developing medium, 300½ State street, Chicago, Ill.

J. Madison Allyn, trance and inspirational speaker, will lecture in Ludlow, April 1; in Woodstock, July 4, 8, 15 and 22. Will speak week evenings in vicinity of Sunday appointments, and attend funerals. Address, Woodstock, Vt., in care of Thomas Middleton. Refers to Thomas Middleton or to G. A. Bacon, box 205, Washington, D. C.

C. Fannie Allyn, box 70, Rockland, Me.

W. P. Anderson, Spirit Artist. Address P. O. Box 2521 New York City.

Mrs. N. K. Andross, Makanda, Jackson Co., Ill.

George W. Atwood will answer calls to lecture in the New England States. Address, Weymouth Landing, Mass.

Rev. Adin Ballou, Hopedale, Mass.

Mrs. Addie L. Ballou, inspirational speaker, Mankato, Minn.

S. M. Beck, inspirational and normal speaker, will receive calls to lecture on the Harmonial Philosophy. Please address him at Rochester, Olmstead county, Minn.

Miss Martha L. Beckwith, New Haven, care of George Beckwith.

Lovel Beebee, trance speaker, North Ridgeville, Ohio, will respond to calls to lecture.

M. C. Bent, inspirational speaker, will speak in Middle Granville, N. Y., the first and third Sundays in each month, and in Kingsbury, N. Y., the second and fourth, up to July. Will answer calls to lecture evenings during the week, and attend funerals. Address Middle Granville or Smith's Basin, New York.

C. C. Blake, of New York City, will answer calls to lecture in different parts of the West upon Grecian and Roman Spiritualism, as compared with modern. Address, until further notice, Dahlonega, Wapello Co., Iowa.

Mrs. E. A. Bliss, of Springfield, Mass., will speak in Haverhill during March. Address accordingly.

A. P. Bowman, inspirational speaker, Richmond, Iowa.

Mrs. A. P. Brown, St. Johnsbury Centre, Vt.

Mrs. M. A. C. Brown, West Brattleboro', Vt.

Mrs. H. F. M. Brown's post office address is drawer 6325 Chicago, Il

Mrs. Emma F. Jay Bullene's address is 32 Fifth street, New York.

Mrs. Sarah A. Byrnes will speak in Lynn April 1 and 8; in Charlestown, April 15, 22 and 29. Address 87 Spring street, East Cambridge, Mass.

Miss Lizzie Carley. Address, Ypsilanti, Mich.

Albert E. Carpenter will answer calls to lecture. Address, Putnam, Conn.

Judge A. G. W. Carter, of Cincinnati, Ohio, will answer calls to lecture on the Spiritual Philosophy.

Mrs. Sophia L. Chappell will answer calls to lecture. Address Forestport, Oneida Co., N. Y., care of Horace Farley.

Henry T. Child, M. D., 634 Race street, Philadelphia, Pa.

Mrs. Eliza C. Clark, inspirational speaker. Address care of Banner of Light office.

Dr. L. K. Coonley, address Vineland, N. J.

Dean Clark, inspirational speaker, will answer calls to lecture. Address Rutland, Vt., P. O. Box 110.

Mrs. Jeanette J. Clark, trance speaker, will answer calls, when properly made, to lecture on Sundays in any of the towns in Connecticut. Will also attend funerals. Address, Fair Haven, Conn.

Dr. James Cooper, Bellefontaine, O.

Mrs. Augusta A. Currier. Address box 815, Lowell, Mass.

Warren Chase lectures during March in Philadelphia. The first two Sundays of April in Syracuse, N. Y. Third Sunday in April in Byron, N. Y. The fifth Sunday in April in Chardon, Ohio. First two Sundays of May in Cleveland, Ohio. Last half of May at South Pass, Ill. Will lecture the four Sundays of June in Decatur, Ill. Will receive subscriptions for the Religio-Philosophical Journal, and Stock subscriptions for the Religio-Philosophical Publishing Association.

Thomas Cook, Huntsville, Ind., will answer calls to lecture on organization.

Mrs. Laura Cuppy's address is San Francisco, Cal.

Ira H. Curtis speaks upon questions of government. Address, Hartford, Conn.

Andrew Jackson Davis can be addressed, as usual, at 274 Canal street, New York.

Mrs. E. DeLamar, trance speaker, Quincy, Mass.

Miss Lizzie Doten will lecture in New York during April; in Boston during May. She will not make any other engagements to lecture until further notice. Address, Pavillion, 57 Tremont street, Boston, Mass.

Dr. E. C. Dunn, P. O. Address, Rockford, Ill.

Dr. H. P. Fairfield, trance speaker and magnetic healer, will answer calls to lecture. Address Greenwich Village, Mass.

Mrs. Fannie B. Felton will speak in Portsmouth, April 1, 8 and 15; in Haverhill during May. Address South Malden, Mass.

D. S. Fracker, inspirational speaker. Address Berea, O.

Rev. James Francis will answer calls to lecture, after the spring opens. Address, Mankato, Minn.

Mrs. M. L. French, inspirational medium, will answer calls to lecture or attend circles. Free circles Wednesday evenings. Address, Washington Village, South Boston.

J. G. Fish will speak in Ebbitt Hall, N. Y., during March in Boston the last two Sundays in April; in Lowell, Mass. during May and June. Address as above.

C. Augusta Fitch, trance speaker, box 1835, Chicago, Ill.

Dr. Wm. Fitzgibbon, the well known Central American traveler and lecturer on the "Lost Races, Ruins and Antiquities" of that country, will answer calls to lecture through Pennsylvania and the Western and Southwestern States on the science of Human Electricity, as connected with the Physical Manifestations of the Spiritual Philosophy, and will illustrate his lectures through the mediumship of Miss Ella Vanwie and others. Address, for the present at Wilmington, Delaware.

S. J. Finney's post office address is Ann Arbor, Mich.

A. F. Foss will speak in Boston Melodeon April 15th and 22d; in Bangor, Maine, in June. Will answer calls to lecture in other places. Address at Manchester, N. H.

Miss Eliza Howe Fuller, trance speaker, will answer calls to lecture Sundays and week evenings. Apply as early as convenient. Address, LaGrange, Me.

Mrs. Dr. D. A. Gallion will answer calls to lecture, under spirit control, upon diseases and their causes, and other subjects. Address Dr. J. Gallion, Healing Institute, Keokuk, Iowa.

Mrs. Laura De Force Gordon will lecture in Washington, D. C., during April and May—address care of George A. Bacon, Esq., P. O. Box 205; in Cleveland, Ohio, during July and August.

N. S. Greenleaf. Address Lowell, Mass.

Isaac P. Greenleaf will speak in Taunton during April. Is ready to make further engagements anywhere in New England for the season. Address as above, or Lowell, Mass.

L. P. Griggs, Magnetic Physician, will answer calls to lecture and heal the sick. Address, Evansville, Wis.

Dr. Jos. J. Hatlinger, Trance Speaker, will answer calls to lecture on Sundays, or to organized circles during week day evenings, in any part of this country. Will also organize Lyceums, and speak, either entranced or in his normal condition. Can be addressed at 25 Court street, New Haven, Conn.

Charles A. Hayden will speak in Chicago, during April. Will also make engagements to speak week evenings in the vicinity. Address him care of the Religio-Philosophical Journal.

J. B. Harrison, formerly minister of the Methodist Protestant Church, Kendallville, Noble Co., Ind.

D. H. Hamilton will answer calls to lecture on Reconstruction and the True Mode of Communitary Life. Address, Hammonton, N. J.

Mrs. Lovina Heath, trance speaker, Lockport, N. Y.

Mrs. Anna E. Hill, inspirational medium and psychometrical reader, will answer calls on reasonable terms. Address, Whitesboro, Oneida county, N. Y.

W. H. Hoisington, the blind preacher, will answer calls to lecture on Ancient Egypt, Political Economy, or Astronomy. Address Lockport, Ill., until April 1st.

Mrs. S. A. Horton will speak in Troy, N. Y., during April; in Ludlow, Vt., May 6; in Eden Mills and vicinity during June and the first Sunday in July. Address as above, or Brandon, Vt.

M. Henry Houghton will lecture in North Wrentham, Mass., every Sunday until April; in Taunton, April 29 and May 6 and 12; in Plymouth, May 20 and 27. Will answer calls to lecture in any of the Eastern or Middle States the remainder of the year. All applications for week-evening lectures and the attending of funerals will be happily received and speedily answered. Address as above, or West Paris, Me.

Lyman C. Howe, trance speaker, Clear Creek, N. Y.

Miss Julia J. Hubbard, trance speaker, has again entered the lecturing field. For the present her address will be Boston, care of Banner of Light office.

W. A. D. Hume, Cleveland, O.

Mrs. Susie A. Hutchinson will speak in Willimantic, Conn., during March. Address as above, or East Braintree, Vt.

Mrs. F. O. Hyzer, 60 South Green street, Baltimore, Md.

W. F. Jamieson, inspirational speaker, Decatur, Mich.

Miss Susie M. Johnson will speak in Haverhill during April.

Miss Sophia Kendrick, trance speaker, will answer calls to lecture Sundays, week evenings, or attend funerals. Address Lebanon, N. H.

George F. Kittridge, will answer calls to attend public circles and lecture on Sundays, in Northern Michigan. Address, Grand Rapids, box 692.

Mrs. E. K. Ladd, No. 179 Court street, Boston, Mass., will answer calls to lecture.

Dr. B. M. Lawrence will answer calls to lecture. Address, 12 Lincoln street, Boston, Mass.

J. S. Loveland will answer calls to lecture, and will pay especial attention to the establishment of Children's Lyceums. Address, Banner of Light office, Boston.

Charles S. Marsh, semi-trance speaker, will answer calls to lecture throughout Wisconsin, Iowa, Minnesota, and other Western States. Address Wonewoc, Juneau county, Wis.

Mrs. Emma M. Martin, inspirational speaker, Birmingham, Michigan.

Mrs. Elizabeth Marquardt having removed to the State of Missouri, will answer calls to lecture in the West. Persons wishing her services as a trance and normal lecturer, will please address Chamois, Osage county, Mo.

Anna M. Middlebrook, Box 778, Bridgeport, Conn.

Leo Miller will speak in St. Louis, Mo., through April. Address as above, or 22 Market street, Chicago, Ill.

Mr. and Mrs. H. M. Miller, Elmira, N. Y., care of Wm. B. Hatch.

Mrs. Mary A. Mitchell will answer calls to lecture upon Spiritualism Sundays and week-day evenings in Western New York, Ohio, Michigan and Indiana. Would like calls to lecture along the direct railroad route to Chicago. Address without delay, Lockport, Niagara Co., N. Y.

Dr. G. W. Morrill, jr., trance and inspirational speaker, will answer calls to lecture and attend funerals. Address, 425½ Washington street, Boston.

Dr. James Morrison, lecturer, McHenry, Ill.

Miss A. P. Mudgett, trance and inspirational speaker, will receive calls to lecture. Address her at Fond du Lac, Wisconsin, care of Geo. Gates.

B. T. Munn will lecture on Spiritualism anywhere in the country within a reasonable distance. Address, Skaneateles, New York.

A. L. E. Nash, will answer calls to lecture and attend funerals in Western New York. Address Rochester, N. Y.

Mrs. Sarah A. Nutt. Address Claremont, N. H.

L. Judd Pardee. Address care Thomas Rathbone, box 1231, Buffalo, N. Y.

Mrs. Lydia Ann Pearsall, inspirational speaker, Disco, Mich.

J. M. Peebles, Battle Creek, Mich.

George A. Peirce, Auburn, Me., will answer calls to speak upon the Sabbath, week day evenings, and to attend funerals.

Miss B. C. Pelton, Woodstock, Vt.

A. A. Pond, inspirational speaker. Refers to Warren Chase. Address, North West, Williams county, Ohio.

J. L. Potter, Trance Speaker, will make engagements throughout the West to speak where the friends may desire. Address Cedar Falls, Iowa, P O. Box 170, until further notice.

Mrs. Anna M. L. Potts, M. D., lecturer. Address, Adrian, Michigan.

J. H. Randall, inspirational speaker, will answer calls to lecture on Spiritualism and Physical Manifestations. Address, care of 274 Canal street, New York City.

Dr. P. B. Randolph, Box 1714, New Orleans, La.

Dr. W. K. Ripley will speak in North Wrentham during April; in Charlestown during May. Address box 95, Foxboro', Mass.

G. W. Rice, trance speaking medium, will answer calls to lecture. Address, Brodhead, Green county, Wis.

A. C. Robinson, 15 Hawthorne street, Salem, Mass., will answer calls to lecture.

J. T. Rouse may be addressed P. O. Box 305, Elkhart, Ind.

Mrs. Frank Reid, inspirational speaker, Kalamazoo, Mich.

Miss Belle Scougall, inspirational speaker, Rockford, Ill.

Austin E. Simmons will speak in Woodstock, Vt., on the first Sunday, in Bridgewater on the second Sunday, and in East Bethel on the fourth Sunday of every month during the coming year. Address, Woodstock, Vt.

Mrs. Susan E. Slight, trance speaker, will lecture for the Society of Spiritualists in Yarmouth, Me., till further notice. Address as above.

Mrs. Fannie Davis Smith, Milford, Mass.

Mrs. Mary Louisa Smith, trance speaker, Toledo, O.

Mrs. H. T. Stearns. Permanent address, South Exeter, Me.

J. W. Seaver, Byron, N. Y., inspirational speaker, will answer calls to lecture and attend funerals in Western N. Y.

H. B. Storer, Brooklyn, N. Y.

Mrs. C. M. Stowe will answer calls to lecture in the Pacific States and Territories. Address San Jose, Cal.

Miss Martha S. Sturtevant, trance speaker, 72 Warren street, Boston.

Elijah R. Swackhamer having removed to the State of Missouri, will answer calls to lecture in the West on Community Life, Spiritualism, and other kindred subjects. Address, Post Office, Chamois, Osage county, Mo.

Francis P. Thomas, M. D., will answer calls to lecture on Spiritualism. Address, Harmonia, Kansas.

Mrs. Sarah M. Thompson, Inspirational Speaker, 36 Bank street, Cleveland, O.

Benjamin Todd, Normal Speaker, is ready to answer calls to lecture in the New England and Middle States. Address care of Banner of Light office.

Mrs. M. S. Townsend will speak in Philadelphia, Penn., during April.

Hudson Tuttle, Berlin Heights, Ohio.

J. H. W. Toohey, Potsdam, N. Y.

Samuel Underhill, M. D., is again in the field, and ready to receive calls for lectures. Address, care of A. J. Davis, 274 Canal street, New York.

J. Wm. Van Namee, Brooklyn, N. Y.

Selah Van Sickle, Maple Rapids, Mich., will answer calls to lecture in that vicinity.

A. W. Williams, healing medium. Address, Vermont, Fulton Co., Ill.

Mrs. M. J. Wilcoxson will speak in Buffalo during April. Will answer calls to lecture the coming summer in Ohio and Michigan. Address, during April, to care of Thomas Rathbun, box 1231, Buffalo.

Lois Waisbrooker may be addressed at Massilon, Ohio, P. O. Box 84.

F. L. Wadsworth lectures in Sturgis, Mich., during April, and till further notice. Address accordingly.

E. S. Wheeler, Inspirational Speaker, will answer calls to lecture. Address Banner of Light office.

N. Frank White will lecture in Chicago through March; Louisville, Ky., through April: Battle Creek, Mich., through May and June. Applications for week evenings will be answered and attended to.

A. B. Whiting will speak in Cincinnati, Ohio, during April.

Alcinda Wilhelm, M. D., inspirational speaker, will lecture in Kansas during the summer, and in Iowa in the fall. Address, care of W. Brown, box 502, Quincy, Ill., until further notice.

Mrs. Mary J. Wilcoxson will speak in Buffalo during April. Will answer calls to lecture during the coming year. General address, Hammonton, Atlantic Co., N. J.

Mrs. N. J. Willis, trance speaker, will lecture in Worcester July 1, 8, 15 and 22. Address Boston, Mass.

F. L. H. Willis, M. D., will lecture in Lowell, Mass., during April; in Worcester during June. Address as above, or 192 West 27th street, New York.

Capt. E. V. Wilson's address for March, will be No. 15 Water st., Cincinnati, Ohio; for April, care of Merritt Munson

COMMUNICATIONS FROM THE INNER LIFE.

"He shall give His angels charge concerning thee."

All communications under this head are given through

MRS. A. H. ROBINSON,

A well-developed trance medium, and may be implicitly relied upon as coming from the source they purport to—the spirit world.

INVOCATION.

Eternal and immutable principle—Life; within and around us we see Thy work. Upon every form Thou hast left Thine impress, and as Thou dost breathe upon us, quickening and awakening new thoughts and new desires, making us reach still higher and higher for Thy divine truth and wisdom, with those desires for that higher truth, Thou hast given us the assurance that it shall be given. For that assurance in the past and present, we feel to offer sincere thanks. We see Thy perfecting influence in all vegetation; we see it spring from, as it seems to us, almost inanimate life into youthful bloom and manhood's vigor, until it reaches age, and then upon its face we see a change, taking upon itself a higher form of life.

And as Thou art perfecting all vegetable life, so wilt Thou perfect us with the many changes through which Thou in Thy wisdom shall lead us, until by Thy power we shall be enabled to see wisdom and goodness in Thy every form and manifestation. Unto Thee, oh, Life, may we all look for strength, and may we realize that Thou hast implanted within us that principle, that we have but to look within ourselves for the blessings that we crave—the blessing of contentment, the blessing of a forgiving spirit, the blessing of kindness, and the blessing of love.

All these, and more hast Thou implanted within the breast of every child of earth. As we are enabled by Thy light that Thou hast given unto us, to realize the blessings within, then will our souls, full of gratitude and praise, ever offer unto Thee love, adoration and thankfulness.

QUESTIONS AND ANSWERS.

Madison, March 20, 1866.

S. S. Jones—*Dear Sir:* I have just been conversing with a gentleman, who lost his right arm by the premature discharge of a cannon while firing a salute recently. He remarked that he felt his arm still in its place, suffering the pain naturally caused by the wound; felt his fingers cramped and stiffened; and afterwards, as if they were recovering; felt them loosening and moving, passing through the various sensations which it is natural to suppose a person would feel whose arm had been badly torn, and not being taken off, was getting well.

If the spirits controlling your medium will explain, I should be glad to have them do so.

Yours respectfully, Reader.

A. It was a psychological influence upon the brain by virtue of a natural law. There is nothing mysterious about it. In his mind he could conceive of the symptoms and feelings that would naturally attend such conditions. The thought being strongly riveted upon the brain it might seem really true to him. The same effect would be produced, under psychological conditions, from the loss of one of your feet or a limb. When you use the one limb, making use of the crutch for the other, you would feel the foot when it struck the pavement, by the same psychological influence. Some are more subject to such feelings than others, from the fact that they possess stronger sympathetic natures. Many feel not only the injuries received by themselves, but many times the injuries received by others as keenly as though they were inflicted upon themselves.

Q. Is it so in both real and imaginary cases?

A. It is real to them, although it might in fact be imaginary only to the one that they sympathized with.

Q. How can an individual be assisted to rid himself of the psychological condition thus induced?

A. By bringing into action other organs of the brain. Those organs of the brain that produce the psychological influence want to be diverted from that particular train of thought. In other words, the mind needs to be diverted from the limb that it dwells upon. Nature herself in time works out a remedy in that way. Anything that will change the intense action of the mind upon that subject, will produce the desired result.

Q. Is it not under the same law that spirits when they return for the first time to control a medium, feel the disease which induced their death?

A. The fact of spirits feeling disease is owing to their being brought *en rapport* with material objects and material influences. The mind of the spirit is thereby fixed intently upon the disease from which it died. It is a psychological condition thus induced upon the spirit.

QUESTION BY M. K.

Q. Can the light of a candle be put out by a sudden and powerful effort of the will? Being confined to the house for several days with a sprained ankle, I was unable to work off my superabundant magnetism. Upon seeing a younger brother go into an adjoining room with a lighted candle, the thought struck me that I would put out that light, if possible. Suiting the action to the thought, I blew fiercely, at the same time willing the candle to go out. The child came back frightened, saying that something had put his light out.

A. Most certainly, the light of a candle can be extinguished by a sudden and powerful effort of the will, if the will is accompanied by a powerful breath from the lungs, or by the atmosphere put in motion, then called wind; but not by will unaccompanied by natural law. We cannot agree with our brother in his idea that by disease in any portion of the system there would be a superabundant amount of magnetism. The fact that there was such derangement after the accident sufficient to confine him within doors, would prove at once that the magnetism that he would feel, would be required to restore the affected part of the system. Hence you will readily perceive that there was no undue amount of magnetism. Then again the desire to extinguish the light led him to ask himself whether or no it were possible that his desire could affect the light to such a degree that it would be instantly put out. The child being left in the dark suddenly, and somewhat frightened, would not be enabled to give a correct statement of the manner in which it was done. I see nothing marvelous about it. We can explore the field of thought in natural law, but we cannot go outside of it.

QUESTION BY A SUBSCRIBER.

Q. Please give us the true definition of prayer, and tell us whether it is taught in the Bible that man must speak audibly when he prays.

A. We look upon prayer, my brother, as the desire of the spirit, commonly called the soul. It matters not whether that desire be clothed in words to be comprehended by others or not. The prayer, or the desire of the soul and spirit, is the same, whether expressed in audible language or not.

The infant when it desires food, prays. The youth who desires to accumulate wealth, prays. The mother, as she bends over the cradle of her infant, desiring its happiness through all time, offers a prayer within her soul for its welfare, yet gives not her wish an expression in vocal utterance. The husband and father prays in his desire for the happiness and welfare of his wife and children. Every spirit in its desire sends forth prayer, to the Infinite Father; clothed in words or not, that prayer is responded to. We would say with the poet, that "prayer is the soul's sincere desire, unuttered or expressed." We would naturally suppose from the language of some portions of the Bible that it was necessary to pray aloud, that we might be heard by all men; and then in other portions of it, you are commanded to enter into the secret closet of your own soul, and there pray to the Infinite Father for all blessings. By that passage we would infer that prayer was a desire; yet by the expounders of that book, who cling to the letter with such devoted reverence, we are taught to kneel in prayer and make known our desires to mankind, as well as to the Father. With all due reverence for their belief, they seem to think that it is necessary that we should pray in a manner to be heard by men, in order that it might reach the Infinite Mind.

QUESTION BY G. W.

Q. Can I be convinced of some sort of a condition after death? I feel as though I was at the end of my rope, and that I shall be obliged to drop before I find the bottom.

A. There are some individuals so constituted that nothing but actual experience will convince them of the reality of any existence of things upon the material plane. It is not at all strange that such persons should not be convinced of a future state until they themselves have entered upon it, and realized its true condition from experience. At the same time that my brother gave utterance to those thoughts there was a small voice that whispered assurance, but it was not satisfactory to him. He is not at the end of his rope, for no one has ever found the end yet. By reasoning, we can go back to a time when we as individuals first had an existence upon earth, yet not by experience and knowledge of our own. By an existence can we realize that fact, our senses taking cognizance of our experiences. To my brother, let me say that he will be convinced, we can say for a certainty, and it will not be by coming to the end of his rope either, for it has no end. He will find that it is like a ball—without an end.

March 31.

QUESTION BY MR. JONES.

This morning, just before the death of my esteemed friend, Henry C. Camp, and before any one present realized that he was about to die, the gentleman who was watching with him said that he saw a beautiful female spirit, strongly resembling Mr. Camp, standing by the side of his bed and pleasantly beckoning him to follow her, and that with her was a lovely, flaxen-haired spirit—a little girl. On relating these facts to Mrs. Camp, she said the description was that of a sister of her husband who died about ten years since. The gentleman referred to also said that the spirits appeared in a halo of light. Now neither Mr. nor Mrs. Camp were Spiritualists, nor did the clairvoyant know anything about the family connections, yet the description was correct. Will the controlling spirit tell us why the dying man's sister appeared in that manner and at that time, about forty minutes before his death?

A. She appeared in a halo of light, that she might be more brilliant to the senses of the dying man. Bright clouds would attract and banish every shadow of fear and despondency which might be in the mind of the spirit just leaving its earthly tenement. You do not think it strange that she should appear, but you question why she should appear in a halo of light. I have given the reason for her appearing thus. It would be most natural for a sister, who was already upon the spiritual plane, to appear for recognition to the brother who was about to enter upon that plane with herself.

Q. Do you suppose that Mr. Camp, who was about to pass to spirit life, saw and recognized his sister?

A. Certainly I do, from the fact that she was seen by the gentleman watching with the sick man, who was a clairvoyant. Dying people are often clairvoyant, and see their friends who have previously passed to the spiritual world. I do not speak now from personal observation, because I was not there. I say this from my own powers of reasoning. Her object in thus presenting herself was in order that she might be recognized by him.

Q. Is it probable that he saw and recognized her?

A. I should say that he did recognize her, and seeing her looking so natural, and in that state in which he had known her before she passed to spirit life—the meeting with her thus would convince him at once where he was, and of his own condition; and in that state his spirit would be borne away before unpleasant thoughts could arise in his mind. I have witnessed such cases often, but not the one you speak of. I remember seeing the transition of a little child from earth to spirit life, when a little sister—a babe not quite a year old—who, but a few weeks previous, had passed to the spirit plane of life, was presented to the elder sister, a child of seven years. When she saw the little babe, so natural did she appear to her, that before her spirit left the material form she extended both arms to clasp her sister to her bosom, and with that embrace her spirit left the form.

Q. The clairvoyant gentleman referred to, who was watching with Mr. Camp, says that there was a little child—a beautiful, flaxen-haired girl—accompanied the spirit sister, yet none of the friends of the deceased have as yet identified her. Can you give any reason why she should be accompanied by that little girl on this mission to her dying brother?

A. In the first place, from that fact we would naturally infer that the deceased was fond of children—that he was attracted to them, and that he looked upon them as possessing innocence and purity—were lovely, and to be admired by the lover of the truthful. The little girl was not presented so much for recognition as to divert his attention from that which otherwise might have brought sadness to him, by showing him that little children were upon the spiritual as well as the material plane of life. I can see no other reason for presenting a beautiful child to his vision.

Q. The wife of Mr. Camp is not a believer in Spiritualism, neither was he, yet she fears that the presentation of the little child in company with his sister may be a premonition that one of her own little children is soon to follow her husband.

A. I do not regard it in that light. It was simply for the effect upon the spirit that was being thus suddenly taken from wife, children and friends upon the earth—separated from them in a material sense, but not in a spiritual. He not having had any experience upon the spiritual plane, might regret thus being separated from them did he not have something that was most attractive and lovely presented to him upon that (to him) new plane.

Q. Are you able now with your clairvoyant vision to look and see whether Mr. Camp has yet become conscious upon the spiritual plane?

A. Had he full possession of his faculties he would be attracted to you by the incidents that have so recently transpired, and I should be enabled to see him, as it were, right here. I feel that he is in a condition sufficiently conscious to recognize friends, those who are around him, but not sufficiently so to realize the powers that he is now possessed of—not in a sleep or slumber—not that, but yet in a condition where he does not realize his true state.

Q. Is that condition induced by the influence of guardian or other spirits for a wise purpose—or is it like slumber to a weary person?

A. The spirit is not weary. The spiritual body is not exhausted, yet for a wise purpose, spirits on leaving the material plane, are thrown into that condition, sometimes for one reason and sometimes for another.

Q. Who exercises that influence upon them?

A. Friends, but when I say friends, I do not mean they are necessarily relatives, but that they are guardian spirits, relatives, or friends of relatives.

Q. What is the object of inducing that condition in a new-born spirit?

A. It is not to be supposed that by the change from the material to the spiritual, that the cord of sympathy is severed between the spirit that has just entered upon the spiritual plane and the friends left upon the material. Let the new-born spirit, as you term it, witness the grief of those friends in the material, and it would not only affect him, but also other friends, who were already upon the spiritual plane. They therefore exert themselves to attract and divert his attention, by presenting that which possesses beauty, or else they induce a negative condition, so that the newly-come spirit does not care to investigate his condition or surroundings. After such conditions or feelings are in a measure removed from the friends in the material, then it is that this influence is gradually withdrawn, and the spirit is brought to a realizing sense of its condition.

March 24.

FOR WALTER.

I see you in your labors, dear brother. I see you striving for your own happiness and the happiness of the one that you have taken as the companion of your bosom. From my home of purity I come to bless you. I invoke the high and the noble to be with you, and I hope your desires may all be granted. I know you to be worthy; go on, dear brother, I, with many others, will be with you when your brain has become wearied, and you lay your sleepless head upon the pillow; then I with my band of spirits will come and fan your fevered brow, cast around you a sweet fragrance, and draw your thoughts to the beautiful in the future life, and with a soothing and quiet influence close your eyes in slumber, that rest may come to your physical frame—not rest to the spirit, but to that which covers the spirit. I cannot do much for you, dear Walter, but it is a pleasure for me to do all that is in my power.

I see you all; I see those days when the clouds seem to hang low, and you with strong hope try to peer into the distance to discover the rays of light. I see, dear mother, that you do not look in vain for the light. I come here to renew my promise, and let you know that I am ever mindful of you and your happiness. I look ahead to the bright future, and see us again united where separation will never be known.

Dear Walter, I love all that you love. Follow the monitor within your soul, and it will lead you to that which is pure and exalting. You will ask why I do not give you my name. Because, dear one, you will recognize me without that. Dear Walter, I will come again and again, and never weary of coming until you cross to this side and remain with me. Adieu.

CHARLES BOWEN.

Mother, dear, I am happy now. The smoke of the battle field no longer dims my vision. I died, not by an external wound, but from an intense action of my heart caused by the excitement around me. Organic difficulty was aroused to that extent that my heart could no longer perform its functions. It ceased to beat—life ceased to actuate my body. I return to you in a mysterious manner. If I could talk with you face to face, I could convince you of my identity. Believe me, mother dear, and have no more dread fears. Let no more nights pass in thoughts of me until your grief has driven sleep from you. I am happy, and dwell with beings bright. I wait in delight to welcome you to this bright spot, where angels dwell and clasp their loving hands together, never more to be separated. Good bye, mother dear. Again to you I will appear, and banish every doubt and fear that shrouds and makes life drear. Oh, mother dear, I would stay longer, but I cannot now. I shall feel recompensed if you by chance see these lines. Father and sister are here. We all with one accord join in blessing you. [The above was given in a very feeble manner.]

—— SHERLAND, TO ARCHIE SHERLAND, OF LEAVITTSVILLE, KY.

I did not expect to act exactly like myself. Now I do not want to be hurried up. I want to stay a little while. I want to know that I have been here. I don't want to be like the fellow that ate his dinner so fast that after he got through he could not tell whether he had eaten it or not. Do you keep time by that watch hanging there, so as to see how long anybody may or shall stay? [Oh, no, we are glad to have you remain as long as you please.] Very well, I am going to take this rocking chair, with your permission. [Takes the chair, and rocks very fast.]

Tell my friends that I have come here, taken possession of this medium, and taken a good survey of this room. I could give them a description of everything in it, but inasmuch as they are not where they can see it, it will not be worth while for me to tell.

There is a great chance here on this second plane of life for mental culture, and there is a chance, too, on the first plane for us to acquire a good deal. There are but very few who stay upon earth their natural length of time. I want you to remember this one thing—that nothing can be done against the will of the Father. You believe that the Father is all power. He being all power, nothing can be done against him. If we are ignorant of the laws by which we are governed, that ignorance, too, must be a part of his intention. If we return in the manner that we do, then that is also his will, and if in times past he has seen that it was best adapted to us to have a horrible picture drawn of some place in the second plane of life, why, then, it was all right. It is in accordance with his will that I should return to you in this way, and that you should listen to my ideas in preference to those that were inculcated in the past. Cruelty and barbarism were necessary in the past, but they are not necessary now. Spirit goes on progressing—there is nothing that can go back—the march is onward, forever onward. I simply give you what corresponds with my sense of justice and right as an individual. We are individuals here as well as upon the earth plane. I was pretty nearly a Spiritualist when I died, but my sentiments were not generally known. My name is Sherland. Send this to Archie Sherland, of Leavittsville, Ky.

March 26.

NORMAN L. CUSHING.

What can I say, and how can I say it? How strange and inexplicable to me is this opportunity of manifesting myself in a manner that I may be recognized by your interior and exterior senses. Oh, God, truly Thou art mysterious, and "Thy ways past finding out." My friends, why in the name of all that is good, did not our relatives, who have passed to this life, return and manifest themselves in an unmistakable manner? Why did they not speak to us words that would thrill our souls with an electric shock by their truth? Why did they not tell us that death had not the power to separate friends that were near and dear to each other?

Strange and wonderful, yet true; here I have been but a few days, and find myself in possession of a power sufficient to manifest myself through this organism, and tell you my real condition upon this side of the river of death. Why was not this done years, hundred of years ago? Why have the people on earth been left in such darkness in regard to their future state of existence? The most learned theologians could not point us to the exact state of the spirit after it had left the material form; they left it in the hands of a protecting God. Ah, well!

My friends, I could not rest in heaven with this power that I found myself in possession of until I had manifested myself to you, and let you know that after the change called death I was not separated from you; and that I am not sleeping a last long sleep, nor enjoying a beautiful ideal heaven, nor sunk in endless woe. Oh, ye immortal beings, think no longer of a dark or a fiery place into which the great Spirit, God, will launch you for your misdeeds upon earth. Think not that for the acts of a few short hours upon earth you can merit eternal punishment. Comprehend the length of eternity, who can? I shudder at the thought. Oh, ye ministers, who to-morrow will deal out such ideas, which will sink deep into the hearts of your hearers, and cause them to turn away and groan in spirit to think that the Father God should ever have given unto them an existence, think for a moment what you are saying. You teach that God in His infinite wisdom will send a poor undeveloped soul, that has done the very best it was in its power to do upon earth, when its career is finished there, into the pit made for him by an infinite Father, and give him no further chance of unfolding the God-given principle that is within him. Think you for a moment there is benefit to be derived from such a punishment? Then think of the purpose you have in view by inflicting punishment upon the children of earth. Is it not that you feel and think it may be for their good? Let me ask you if there is one of you with a soul so small that you could take the very lowest type of the human family, and inflict upon it the most severe punishment for years and years to come. Think well of what you say, when you would shudder at the thought of inflicting that punishment upon the lowest creature. Think of the wrong that you are doing. Think of the sorrow that you are dealing out, Sabbath after Sabbath, to your hungry congregations—those who are seeking for truth and God's truth. Oh, beware of what you give them. Think that you will meet them after you enter upon this plane of life. Let me entreat you as a brother, instead of casting into eternal perdition one soul, to say to all bereaved friends, "Grieve not, your friends have only made that change that we all must make—they live in spirit, in a place real to them, and we soon shall follow; and even now, while all that was visible to your senses lies before you shrouded in the habiliments of the grave, their spirits may at this very moment be close by." Thus I found it to be with myself. While my friends were taking their last look at the casket laid aside, feeling that that which had been so dear to them was gone, and they were about to lay it away where they should never see it again, I was right in their midst, and it seemed strange to me that I could not inspire them with my presence. I could not, however. They were too full of grief to look with their spiritual vision and behold me by their side. Had they all known of the real existence of the spirit that they mourned—had it been given to them to know that I was not away off—then, instead of looking at my frame, they would have watched for my impressions.

My friends, grieve no longer for me, for I with many of our near and dear friends, am now an inhabitant of the spiritual plane of life, where in a short time you will join us and enjoy all that we here enjoy. Listen to the voice of reason—that voice which whispers within and tells you that no heaven can be heaven with a dear one separated from you. Think that Norman L. Cushing is ever near, watching for your happiness; and should danger approach, will warn you of it. How many there are that will read this and know me. I offer sincere thanks from my innermost soul to the Infinite Father for this blessing. Let us continue to look upon him as all wise, but not revengeful.

In a few days this will reach many of you, and I in spirit will be near unto you. When I find an organism that I can take possession of again near you, or at a distance as I have this one, I will speak to you once more. Tell all of my friends to look upon the bright side, and regard me as dwelling upon the spiritual plane; and that plane is everywhere around you. [Where shall we send this message?] I prefer not to send it to any one in particular.

ALBERT DEAN.

[A violin was being played in an adjoining room.]

Golly, thunder, got music here. That is nice—can you dance? Let us take a few turns up and down the middle, right and left, and back to places. I feel as bright as a sixpence just scoured. Hurrah! now if I could get a partner I would go in for a good time. Ain't there any ladies here? They say that they have fiddles in hell; do you suppose that I am there? Most everybody who goes to hell likes music. I bet the devil has a fiddle. When I first heard the sound of that fiddle I thought I had got in hell. Deacon Brown said that the sound of a fiddle excited organs of the brain that would carry you to perdition. I heard the music before I got here. Hurrah! this is not hell. Should not have thought of it, if it had not been for that fiddle. This is the first time that I have heard one since I went out. It sounds good; I guess I will go home and tell the folks that they had better get one. I don't mean to say anything bad, woman. [To a lady present.] I wish you could know how natural I feel, then you would not think that I ought to get off a mournful speech, or put on the least solemnity corresponding with the condition of the dead. I do not know how I got here; the first thing that I knew I was right here—there was no door opened or shut for me. I used to like music before I took on this spiritual body. Another thing, folks, if I was to go on and preach like the good man who has just preceded me, you would think that there must be something kind of solemn about death after all. Hurrah! They have been telling you confounded stories; there is not a word of truth in them. Death, hell, and the devil, are the darndest absurdities ever talked about.

South Carolina is my beloved State. I did not enter into any of its conflicts, because I had but one leg. I lost my other one from a fever sore. It had to be taken off. I knew that our folks would not beat. I told you that the folks that were not rich were not regarded any more than the negro is. I like to hear that fiddle—it just puts the charm on. I tell you, though, it takes some of the shiny-faced darkies to make that thing rip. I am glad that they have got through, and that Southern chivalry had to knock under. I want you to send this to Katy Dean, my mother. Everybody called her Katy, except the children, but I suppose her name was Catharine. She lives in Charleston, South Carolina.

Now, mother, I am nobody more or less than your boy whom you had so much trouble with. You had to take more care of me than you did of all the rest put together. I don't have to use any crutches now. For a long time I went upon one crutch—then I had to have two. I had to have a good deal of waiting upon. You felt glad when I was at rest, because you thought I was in heaven. It is heaven, too, and it is as broad as the universe, and as high as the highest heaven you ever conceived of. I believe that much of the Bible is true. I believe that no man can enter the kingdom of heaven unless he be born again. That means to die, and not exactly die either, but to be born spiritually. Mother, Albert is all right, and I have had a good time. Somebody has been playing the fiddle or violin ever since I have been here—not in this room, but right where I can hear it, and I am very much obliged to whoever it is. When things are all right I will come and talk to you. I am very much obliged for the pleasant time I have had. Good bye.

March 29.

JAMES McCARTY TO MARGARET McCARTY, OF NEW YORK.

If you would be after giving me a glass I am sure I would go ahead much better. Did you—[to reporter]—ever feel the need of a glass? If you never did you cannot have a just appreciation of the good that it will do you. Now, my friends, and sure I don't think that I will be storing your minds much in regard to this business, for it is very strange to me. It is five years since I left you, and sure you have not forgotten me yet; and sure I have not forgotten the things we used to have together.

Sure these are not my hands; [Looking at the medium's hands,] mine were rough. Now what I would be after, would be to tell you that I have not forgotten the past and our happy times; and I want to tell you of the good times you will be after having when you come here. Sure there are many nice folks that don't know any more about this business than I do, that would be after saying two or three words.

Margaret, it is unto yourself that I would be coming, for sure there is none so needy of a few cheering words as yourself. I want to tell you that there is a very nice plat of ground here waiting for you, and it can be all your own, and sure we can enjoy it together, and that is very rich.

Little Katy, the poor little darlin', surely there will be nice things come to her. If I am ever permitted to be after telling you anything more about this place, I will. I want you to make up your minds that there is nothing here to hurt you—nobody to scare you. You can go right straight along in this kind of business. By some means or other I am quietly speaking to you; and sure, woman, [to reporter] I have not told you what is my name, nor the place where I want you to post my letter? [You have not.] Well, it is to Margaret and Katy that I would be spaking more particularly. This country is very fine, the air is very bracing, and enlivens up your spirits. Sure it is one long sunshine. There is nothing of the moonshine here, but it is the real sunshine. It is mighty fine, indeed, to see the sunshine on all the faces, sure. Yes, Anna is here, and Jamie, and they're having as nice a time in the sunshine as I. Just a little while, and then you will come here, too, and have all the benefits of this sunshiny spot, and the nice green plat surrounded by the nice evergreens, and the nice flowers here and there, and all of them shall belong to yourself. You can have just as nice a time as you like. Now that you may be sure that this is I, and nobody that would be after trying to fool you in this matter, I will tell you that my name is James McCarty, and nobody else. Again, I will tell you that it is five years since I left you; and five long years it has been to you. I can gire you the street, but I cannot get the number. It is Twenty-fifth street, New York city. You just put on Mrs. McCarty, and sure that will be all right. I would be after putting the number on if I could see it. She will have to go to the post office for it, for the postman, sure, never can find her. You just say to her that I will whisper in her ear when she is sleeping, and sure she will think it is a dream, telling her to go to the post office. Many wishes for your success, madam.

For the Religio-Philosophical Journal.

Humanitarian Movement.

Dear Editors: Though an entire stranger, I beg leave to call your attention to a humanitarian scheme, whose non-adoption in every city, is to me amazing.

Let a large room or hall in any central part of Chicago, say the fourth or fifth story, be kept warm, lighted and ventilated, and on its floor hundreds of poor creatures (all of course of the same sex) can lie and sleep soundly and comfortably, without beds, bedding, litter, or anything of the sort. I have learned by frontier experience that if a man is surrounded by warm air, he can sleep soundly on a bare board; and which is safer for the city—to have its vagrants lying on the floor of a warm attic, or shivering, stealing, wandering around, as now they must? Do you object that it would be a harbor for vagrants and dangerous characters? Well, such always *have* inclined to cities, and always *will;* and it is evident that warm and decent sleeping accommodations can be given them at a cost of from three to five cents each. Of course an attendant would be needed to guard against fire, disturbance, etc.

Gratitude to God is best shown by acts of kindness to our fellow-men. You have uncommon cause for gratitude, and I shall rejoice if you think these suggestions worthy of your attention or of being published in the Journal. Yours,

L. G. S.

Call for a State Convention in Pennsylvania.

We, the undersigned, believing that a more intimate association and co-operation of the Spiritualists of this State will be benefical to ourselves and to the community—

In accordance with the recommendation of the National Organization, therefore ask you to come together as brothers and sisters, and bring up the highest truths that we have been able to gather, and spread these out as a banquet at which we may all partake and be strengthened. We propose holding a State Convention, at Sansom street Hall, in the city of Philadelphia, on Tuesday, the 22d day of May, 1866, at 10 o'clock in the morning, and to continue in session two days.

And we extend a cordial invitation to the friends in every county to meet and select such men and women as they may think proper to send as delegates to this Convention.

HENRY T. CHILD, M. D., 634 Race st., Philadelphia.
JAMES SHUMWAY, Philadelphia.
MINNIE SHUMWAY, "
J. L. PEIRCE, "
GEO. BALLENGER, "
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M. B. DYOTT, "
I. REHN, "
MARY A. STRETCH, "
WM. B. FAHNESTOCK, M. D., Marietta, Pa.
MILO A. TOWNSEND, New Brighton, Pa.

Third National Convention.

To the Spiritualists and Reformers of the World:

At the Second National Convention of Spiritualists held in Philadelphia by adjournment from the 17th to the 21st of October, 1865, it was

Resolved, That this Convention and its successors be, and hereby are declared to be a Permanent National Organization of Spiritualists, and that the officers of this Convention hold their respective offices until the next Annual Convention, and their successors are elected;

Resolved, That the delegates and substitutes, except such as voluntarily withdraw their names, are hereby declared members of the National Organization of Spiritualists, whose terms of office, as delegates, shall expire when their successors, or other delegates, shall be elected by their respective local organizations, but whose membership of the National Organization shall not cease until their names are voluntarily withdrawn, provided that membership, without annual appointment by local organization, shall not entitle members to vote, or take part in the business of Annual Conventions;

Resolved, That the National Organization of Spiritualists will, until otherwise ordered, hold Annual National Conventions of delegates from local organizations, at such times and places as the President, Vice-Presidents, Secretary and Treasurer of this and each subsequent Convention shall designate; and such officers are hereby declared an Executive Committee for that purpose;

Resolved, That appointments and records as delegates from local organizations, shall alone constitute the membership in the National Organization of Spiritualists; and all such delegates shall be thereby constituted and remain members until their names are voluntarily withdrawn.

Resolved, That until otherwise ordered, each local organization of Spiritualists, or Progressive Reformers, shall be entitled to two delegates in the National Organization, and an additional one for each fractional fifty over the first fifty members.

Resolved, That in adopting these articles, all rights of the National Organization hereby instituted, in any wise, at any time, or in any manner, in the least degree to assume the power to prescribe creeds, articles, or declarations of faith for Spiritualists, or otherwise interfering with individual rights, or the rights of local organizations, by resolutions, or otherwise, are forever prohibited.

In pursuance of the above, the undersigned officers of said Convention, as the Executive Committee, have received the following invitation, to wit: "At a meeting of the Providence Congregation of Spiritualists, held at Pratt's Hall, the following resolutions were unanimously adopted:

Resolved, That the National Convention of Spiritualists be invited to hold their next session in the city of Providence in the month of August next;

Resolved, That if this invitation be accepted, we recommend that one day be devoted to an excursion upon the waters of our Narragansett Bay. And we tender to the Convention the free use of our Hall, a fraternal greeting and kind hospitality."

(Signed) L. K. Joslin, *Secretary.*

And, on conferring with each other, we have decided to call the Third National Convention to meet on Tuesday, the 21st day of August, 1866, and continue in session until the following Sunday, at the above mentioned Hall, in the City of Providence, State of Rhode Island. And we therefore invite "each local organization of Spiritualists or Progressive Reformers," to send "two delegates and an additional one for each fractional fifty over the first fifty members;" to attend and participate in the business which may come before said Convention.

JNO. PIERPONT, President.
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I. REHN, " " Penn.
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"A child is born; now take the germ and make it
A bud of moral beauty. Let the dews
Of knowledge, and the light of virtue, wake it
In richest fragrance and in purest hues;
For soon the gathering hand of death will break it
From its weak stem of life, and it shall lose
All power to charm; but if that lovely flower
Hath swelled one pleasure, or subdued one pain,
O who shall say that it has lived in vain?"

Highland Clyde's Charade.

Your first, the whole will comprehend—
The rich, the great, the small;
What word so fit to serve that end
As little, useful, "All."

The class to which your next gives name,
We'll call only tools;
And so, without honor or shame,
We will christen them "Fools."

And when your *third* is brought to light,
In that unusual way;
Mothered by our sable night,
We'll call his name the "Day."

And now when pranks the maidens play
On those who cross their way,
What better cause can we assign
Than this—"'Tis All Fools Day!"

For the Religio-Philosophical Journal.

The Coming Time.—No. 6.

BY BLANCHE.

EARNING LIFE'S BLESSINGS.

A rap at the door announced callers, and Mr. and Mrs. Grundy were admitted. The pale, consumptive wife, dressed in a loose morning wrapper—death as he advances drives fashion to the winds—was leaning on her husband's arm, trembling from weakness. As the physical weakened her spirit seemed to grow strong, as though she saw more and more clearly, as the material clothing wasted.

It was useless to attempt a concealment of their recent trials. Bennie's first disgrace had been well trumpeted by the lovers of scandal; and his clerkship at Mr. Sawyer's was no secret.

"At home again, Bennie," Mr. Grundy remarked, questioningly. "Yes," Bennie replied, looking him full in the eye—his own honest face free from any blush of shame. Then he told him all his late experience truthfully, as he had told his mother.

Mr. Grundy was at once deeply interested in the temporal welfare of both mother and son; and began immediately to cast about him how he could assist them without making them feel the degradation of charityism—a degradation that has led more poor women into a life of shame than the most abject poverty twice told. For when a woman with all her powers of body and mind in a healthy condition, so far forgets the dignity of her nature—a self-provident being—to debase them by non-effort, by consenting to live upon charity, she has taken her first downward step towards a degradation from which few ever rise.

Mrs. Grundy was more interested than her husband, but in a far different way. Bennie's midnight experience was to her a straggling ray from within the veil. What to her now was of most moment was to know something of that hitherto unknown Beyond, to which she was so rapidly hastening. "Can it be," she asked, "that the dead *can* hover about us in our dark and trying hours—*can* soothe and comfort when and where all earthly aid is powerless? Oh, Mrs. Bateman," she exclaimed, "could I but know this to be the truth; could I but feel——" She hesitated. "Could I but *know* that to be true, which I *feel* at times. Dare I, an unprofessor of religion, dare I allow myself to believe that what I now *feel*—such sweet, serene peace, such thrilling joy, is indeed an earnest of my inheritance in that better world, (which seems to have met me as I near the shore, as though I had already come within the influence of the heavenly atmosphere,) I should be the happiest of mortals. Oh, Mrs. Bateman, why is it that I am so attracted towards you? But for the sake of seeing you, I could not have borne this morning's ride. I see, I see it now," she continued; "I know now why my feelings impelled me to this last call, that I shall ever make on friend or neighbor. It was that I might catch from Bennie's experience a glimpse of light from the world above to cheer me as I pass from here. Oh," she kept on, "can you not go home with me, and remain until the change comes? How it would smooth the way."

An appealing look from her husband, who could no longer control his feelings, induced Mrs. Bateman to accede to the request.

"Bennie," Mr. Grundy remarked after he became calm, "if you are at all handy with tools you can be of very great service to us in our machine shop, provided you are not too much prejudiced against the employment. I can," he added, "afford to pay you double the wages that store clerks command."

"I will engage gladly," was Bennie's prompt answer.

The little cottage was shut up at once, and both went for a season to the rich merchant's splendid mansion.

In a few weeks—just as the early violets were opening their beauties to the spring sun, Mrs. Grundy passed in peace to her spirit home. Then Mrs. Bateman, with Bennie, returned to their little cottage. She had a deeper sense of her life-mission than ever before. She had the consolation of knowing that she had been of greater service to the family, wealthy as they were, and friendly as they had ever been, than they were capable of conferring upon her. Bennie was never as happy as now. He had found not only a field of labor suited to his tastes and talents, but could live with his mother, to whom he was devotedly attached. Besides, although one of his father's workmen, Albert Grundy, who had become a partner in the firm, was the same true friend and social companion as in their boyhood days.

Bennie was now laying a foundation for future usefulness that never could have been so successfully laid could he have seen twenty years into that future, or had he not had his past twenty years, experience. He toiled hard, so did his mother, for the next ten years. By the aid of his sixth sense, however, he soon perceived that nothing can be fully enjoyed that is not fully earned. For the strength, the experience, the knowledge acquired in the earning is the only real power gained, as without that there could be no increase of enjoyment. The laborer can never lose his reward.

After that his field began to whiten for the harvest. He left the old machine shop about the time his mother left the little cottage, when she became the second wife of Mr. Grundy. It was her time to retire from manual labor; while he, in making the tour of Europe, to present to the various scientific minds of different countries a very simple application of one of the simplest mechanical powers, never labored half as hard before.

His early fall had taught him the uncertainty of depending upon the whims of public opinion; while his battles with adversity had taught him unremitting perseverance. The invisible hand that never failed to lend its gentle influence in the darkness, always left him free to trust his own powers when there was no shade.

It was a long struggle to get his invention publicly acknowledged. It was so simple, it must be the same principle involved in this, that, or some other piece of mechanism, was a common remark. No, no, no; followed each and every investigation. It is so simple; too simple to admit of a patent, was urged again and again.

The patent had by this time, however, been already secured, and by the laws of international patent rights, could not be infringed upon. At length the glorious sun of success rose above the horizon. It was a complete, a universally acknowledged triumph. Those who would know more fully of Bennie's mechanical genius, that found its first expression in his tiny sled, must walk through any of the innumerable cotton factories which are to be found all over the broad world, and which have left millions of hands free to perform other duties.

Bennie and his mother have long since passed on to the higher reward. While he lived he never failed to bless the hand that led him through the storm in the wilderness; and he was ever looking forward to the coming time on earth, when man shall control the powers of nature, on and on to the great hereafter. With a trust interblended with faith and assurance, he believed that inasmuch as man's thoughts live on, ever and forever, man himself can never die.

(The End.)

"What Shall I do With That Boy?"

I saw a boy in Mr. May's store the other evening. He was, perhaps, twelve years of age. He was dirty and rather rough looking. I saw, at a glance, that the boy was not depraved, for tears stood in his large, blue eyes, and he turned away to avoid my glance.

"What shall I do with that boy?" asked Mr. May. "He has been stealing oysters from my door."

There was a question that I could not answer. Mr. May, too, was puzzled. Should he let the boy go unpunished? In that case might he not continue to steal, thinking to escape punishment again? Had Mr. May given the boy into the hands of the police he would have been locked up in a prison cell for the night, and then taken to the Police Court, and fined or imprisoned for stealing. His mother and all the family would wonder where the boy had gone, and would wait anxiously for his return. How sad they all would feel when the news was brought that he was in jail for stealing!

Perhaps the boy was in the habit of stealing, and was quite familiar with the police officers; but it may have been his first offence. It is possible that poverty, *positive* hunger, led him to steal the oysters.

What shall we do with the boy? Who will answer? FRANCES BROWN.

Letter from Louie Miller.

The following letter is from a little girl living in Washington, Iowa. We are glad that she and her good mother are interested in the child's paper. If all our subscribers take the same interest in *The Little Bouquet* that Louie Miller has taken, we shall soon commence with a good list of subscribers.

WASHINGTON, Iowa, March 27, 1866.

DEAR JOURNAL: I thought I would write you a few lines to let you know that I think the answers to Highland Clyde's Charade is "All Fools' Day," and that we will get all the subscribers we can for *The Little Bouquet*. Mother has gone now to try and get subscribers. It is not probable that we can get many here, as there are but few liberal minded people in this place. There are four in our family to read it, besides father (when he is at home) and mother. Mother will send our subscriptions in a few days and all others that she can get.

We were perfectly delighted to find that the paper is coming the first of May.

LOUIE MILLER.

Highland Clyde's Charade.

All Fools' Day was answered first by Maggie Carmany. The prize has been sent by mail. It has received considerable attention. Several old people have found themselves quite perplexed by the problem; some have seen the answer at a glance.

Irene C. Woolley, aged twelve years, and Adell Lenock, aged eleven, have sent the answers. Other children have sent replies, but their ages are not given.

Harry's Sermon.

"Eddie," said Harry, "let's go to church, and I'll be the minister and preach you a sermon."

"Well," said Eddie, "and I'll be the peoples."

So Harry led him away, and they went up stairs together. He set an old fire screen in front of him, by way of a pulpit, and thus began:

"My text is a very short and easy one—'*Be kind.*' There are some little texts in the Bible on purpose for little children, and this is one of them. These are the heads of my sermon:

Firstly. Be kind to papa, and don't make a noise when he has a headache. I don't believe you know what headache is; but I do. I had one once, and I didn't want to hear any one speak a word.

Secondly. Be kind to mamma, and don't make her tell you to do a thing more than once. It is very tiresome to say, "It is time for you to go to bed," half a dozen times over.

Thirdly. Be kind to baby.

"You have leaved out, be kind to Harry," interrupted Eddie.

"Yes," said Harry, "I didn't mean to mention my own name in my sermon. I was saying, be kind to little Minnie, and let her have your red soldier to play with when she wants it."

Fourthly. Be kind to Jane, and don't scream and kick when she washes and dresses you.

Here Eddie looked a little ashamed, and said, "But she pulled my hair with the comb."

"People mustn't talk in meeting," said Harry.

Fifthly. Be kind to kitty. Do what will make her purr, and don't do what will make her cry.

"Isn't the sermon most done?" asked Eddy. "I want to sing;" and without waiting for Harry to finish his discourse, or give out a hymn, he began to sing; and so Harry had to stop. But it was a very good sermon; don't you think so? *Freedmen's Journal.*

Conundrums.

Why is a watch-dog longer at night than he is in the morning? He is let out at night, and taken in in the morning.

Why is charity like a star? It shines best in the dark.

Why is a hungry boy like a wild horse? He wants a bit in his mouth.

When is charity like a top? When it begins to hum.

It is said that the late Prince Albert first introduced Christmas trees into England. Let all little ones honor his memory for it.

The muskmelon was introduced into this country about the year 1520.

NOTHING BRITISH.—A Yankee bearing an inveterate hatred of everything British, is living in a neighboring city with a Colonist family. He takes every opportunity to have a slap at Brother Bull, and the Colonist does what he can to defend the old gentleman.

"You are arguing," said the Colonist, "against your ancestors."

"No, I am not."

"Who was your father?"

"A Yankee."

"Who were your forefathers?"

"Yankees."

"Who were Adam and Eve?"

"Yankees, by thunder!"

LONG HOSE.—A lady, a regular shopper, who had made an unfortunate clerk tumble over all the stockings in the store, objected that none were long enough.

"I want," she said, "the longest hose that are made."

"Then, madam," was the reply, "you had better apply to the next engine house."

Life is but a field of blackberry and raspberry bushes. Mean people squat down and pluck the fruit, no matter how they black their fingers; but genius, proud and perpendicular, strides fiercely on, and gets nothing but scratches and holes torn in his trowsers.

Carbonate of soda will be found a remedy for the evil of hard meat. Cut your steaks the day before using, into slices about two inches thick; rub over them a small quantity of soda; wash off the next morning.

A conceited juvenile pulpit performer importuned the bishop of his diocese to allow him to preach. "I have no objection to permit you," said the bishop, "but nature will not."

A lady buying a pound of tea, the merchant said he would send it home. "Oh, no," said she, "it is not inconvenient as it is light." "Why," said he, "it is as light as I could possibly make it."

Foote being annoyed by a poor fiddler "straining hard discord" under his window, sent him a shilling, with a request that he would play elsewhere, as one *scraper* at the door was sufficient.

St. Paul's cathedral in London cost $7,500,000. Its length is 510 feet, breadth 220 feet, extreme height 440 feet, and it covers more than two acres of ground.

Which are the lightest men—Scotchmen, Irishmen or Englishmen? In Ireland there are men of Cork; in Scotland, men of Ayr (air,) but on the Thames there are lighter-men.

A lady advertises in a Glasgow paper that she wants a gentleman "for breakfast and tea."

The Little Bouquet.

In accordance with the original design of our corporation, we shall soon commence the publication of a paper especially devoted to the interests and welfare of the children—little ones and youths—who are now so earnestly craving mental food and culture more in accordance with the spirit of the age, than will be found in any other publication. The RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION was instituted for the express purpose of doing the greatest amount of good in its power to the greatest number.

Its managers will keep an eye single to the great reforms of the age, and will endeavor, by the aid, fostering care, and support of a generous public, to do their part in the great work now being meted out to reformers. Our children earnestly demand such reading matter as shall elevate their souls and fascinate their attention. This is a world of love and beauty—such is the birthright of every child. Alas, how few enjoy the rich inheritance! From infancy we are taught and *psychologized* into the *belief* that all here below is a vale of gloom, sorrow and tears, imposed as a penalty for the sins of our first parents. These sentiments once instilled into the youthful mind, to it they are often ever after veritable realities, and to escape supposed retributive justice that awaits all as a penalty for imaginary sins, all must crush the buoyant upheavals of the joyous soul and walk in the darkness of fearful despair. To that end Sunday Schools and protracted meetings have been instituted by almost every sect of Christendom.

It has been found by experience, that to make such horrid sentiments of the churches palatable to the young, like bilious pills, they must be *sugar coated*. Hence all the attractive paraphernalia of Sunday Schools, excursions, sociables, &c., &c. All good,—much better than the ultimate object the church has in view. Here is where we Spiritualists and other reformers differ with them. Instead of having a sugar coating with a bitter, nauseating, unseemly drug concealed, to poison and pervert the youthful mind, when once imbibed, we would present nought but that which is most attractive to the senses, and delightful, elevating and beneficial to the soul; a Little Bouquet, so beautifully and harmoniously arranged that its form and loveliness shall delight the eye and its aroma of thought shall startle and unfold the mind into great and noble deeds of goodness.

The Children's Progressive Lyceums, first born of the summer land, shall find in THE LITTLE BOUQUET a faithful advocate and exponent. It shall be a welcome visitor to every child and youth who may read its fair columns.

Yes, it shall be our especial aim to make THE LITTLE BOUQUET the loveliest of the lovely white winged messengers, bearing the thoughts of the little whispering angels and loving friends in earth life and the heavenly spheres.

Myriads of ministering loved and loving little ones, all laden with fragrant flowers, fresh from the summer land, cluster around the heavenly institution—Children's Progressive Lyceums at each successive meeting, and infuse a spirit of love and harmony into each group. The sages of long ages and experience in spirit life, with the youths and little ones but just entered upon the higher life, all, all unite in awakening a spirit of love for these happy groups whose prototypes are found only in the summer land.

THE LITTLE BOUQUET will be printed upon fine white paper, with clear new type, and will be richly ornamented with a beautiful emblematic heading and symbolical cuts, representatives of thoughts.

It will be issued monthly, to begin with, and so soon as subscriptions will warrant it, the intervening time will be reduced until it will make its weekly visits to the great delight of the households where it finds favor.

It will be of eight pages and just one half the size of the RELIGIO-PHILOSOPHICAL JOURNAL, and contain about the same amount of matter as *The Little Corporal*.

Terms—One Dollar per year.

We most earnestly ask for subscriptions to the would be welcome guest of your little ones and family group. We ask you for a hearty welcome to its smiling countenance. We feel confident that in all places where Children's Progressive Lyceums are now organized it will be hailed with joy and that each child will at once be supplied with a copy; that the officers of each Lyceum will not rest until all are supplied. It shall be a co-laborer with you in your glorious mission as teachers of the young.

Let us, dear friends, have a generous support and we will spare no pains to give you the very best repast that the youthful mind ever partook of—a repast that shall alloy their hunger and slake the thirst and make glad the hearts of the prattling child and blooming youth.

And now in conclusion, a word to our friends and co-laborers in the great field of reform. You have done most nobly for our cause. We tender you our unfeigned thanks. By your aid and the good angels our undertaking has already proved a great success. But there is still a great work yet before us. We have but just begun.

We ask you, who have a love and talent for it, to write for THE LITTLE BOUQUET. We ask you to listen to the inspiration from the little ones in angel life, and as you catch the thoughts pen them and send them to THE LITTLE BOUQUET to be fully materialized for transmission to the tens of thousands of children up and down the highways and byways of this mundane sphere. Catch the inspiration from the groups in the summer land and transmit them to children of earth. Yes, co-laborers, we ask you to help us in this new field of labor, we ask you to take subscriptions from every family you visit for THE LITTLE BOUQUET. We ask mothers, fathers, guardians and children to work for its success. We ask all lovers of children to work for THE LITTLE BOUQUET. Let us immediately have your subscriptions and the first number shall reach you by the first day of May—yes, all laden with May flowers, fresh and blooming as a May day morn.

Address, "BOUQUET,"
P. O. Drawer 6325. Chicago, Ill.

HEALING THE SICK. No medicines given. By Dr. D. A. Pease, 127 Jefferson avenue, Detroit, Mich. 2-3-tf

NOTICE.

The Spiritualists, Reformers, and liberal-minded persons generally, who are willing to co-operate with the National Convention of Spiritualists, and especially those who are citizens of New Jersey, are requested to meet in State Convention, in the Friends' of Progress Hall, in Vineland, N. J., on Thursday and Friday, May 24th and 25th, 1866, for the purpose of organizing a State Convention, to co-operate with the National organization in the objects and purposes of said organization. Convention will be called to order at 1 o'clock P. M., May 24th, 1866.

WARREN CHASE,
C. B. CAMPBELL,
JOHN GAGE, } Committee.

OIL AND VARIOUS DEPOSITS FOUND.

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A State Convention at San Jose, California.

The undersigned Spiritualists, being desirous of calling together all the liberal and progressive minds of California, for the purpose of becoming better acquainted with each other, and to consider some plan by which the glorious Gospel of Spiritualism may be presented to the people, and also to give our youth a natural and unsectarian education, do call a State Convention be held in Socrates' Pleasure Garden, in the city of San Jose, on Friday, Saturday and Sunday, the 25th, 26th and 27th of May next.

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The various Children's Progressive Lyceums are invited to be present and take part in the exercises.

It is hoped that all Spiritualists and progressive minds who sympathize with the objects of this Convention, will avail themselves of the opportunity to make this, the first effort on this coast, an interesting and profitable occasion.

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Janesville Accommodation,	*4.30 p. m.	*2.35 p. m.
Woodstock Accommodation,	*3.00 p. m.	*10.00 a. m.
GALENA DIVISION.		
Fulton and Cedar Rapids,	8.15 a. m.	7.10 p. m.
Fulton and Iowa,	†7.00 p. m.	5.00 a. m.
Freeport and Dunleith,	9.00 a. m.	3.00 a. m.
Freeport and Dunleith,	10.00 p. m.	3.40 p. m.
Rockford and Fox River,	4.00 p. m.	11.10 a. m.
Dixon,	4.00 p. m.	11.10 a. m.
Geneva and Elgin,	5.30 p. m.	8.45 a. m.
MICHIGAN CENTRAL.		
Detroit Express,	*6.00 a. m.	†11.00 a. m
Detroit Express,	†5.30 p. m.	*†6.00 a. m.
Detroit Express,	†*10.00 p. m.	*12.30 p. m
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do do	*12.10 p. m.	*1.45 p. m.
do do	*3.30 p. m.	*4.50 p. m.
do do	*5.35 p. m.	*6.55 p. m
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*Sundays except'd. †Saturdays except'd. ‡Mondays except'd

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CHICAGO, APRIL 28, 1866. VOL. II.—NO. 5.

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For the Religio-Philosophical Journal.

"Cast Thy Bread upon the Waters."

BY MRS. J. R. GRIFFING.

"Cast thy bread upon the waters
And it shall return to thee
After many days" of tossing
On the billows of the sea.
Cast thy bread—of love and kindness—
Where the waves of sorrow roll;
Safely shall the wild winds bear it
To the haven of the soul.

Never yet was human kindness
On Time's fitful ocean lost;
Though the storms of life obscure it,
Where the bark of hope is tossed
By the harsh winds and the tempest
Sailing o'er the stormy main,
Safely shall some spirit bear it
To thy generous heart again.

"Cast thy bread upon the waters;"
It will bless some weary one
Tossing on life's snow-capp'd billows,
When the clouds shut out the sun;
When some lonely one is wandering,
Gazing for a light afar,
Thy unselfish act of kindness
Bursts upon him like a star!

"Cast thy bread upon the waters,"
Though it be but one kind word;
In the world's unceasing tumult,
Love's sweet voice is ever heard;
And a gentle word of kindness,
If once spoken never dies,
But still lingering with the spirit
Seems a voice from Paradise;

And thy list'ning ear shall hear it
When thy heart beats faint and low—
When the light of earth is fading
Before heaven's brighter glow;
It will come in tones of music
From a seraph in the skies,
And with joyous song of welcome
Bid thine earth-bound spirit rise!

For the Religio-Philosophical Journal.

ETHEREALISM.

NUMBER SIXTEEN.

Not only may a people be known by their legislation, adjudication, books, but more by the position of woman. Nature is ever seeking to fill vacuums, and to attain to a holy quiet and divine equilibrium. An inferior race acts as a weight to a race above it. All races, being connected and linked together, no one race can be elevated without at the same time elevating the races below and exalting the races above. Thus there is, so to speak, a racial ascent, leaving the lower, ascending to the diviner. Woman among the lower races is regarded and treated as an inferior; made subject to the will or the brutal passions of him who is considered the superior. As the normal powers unfold, man perceives his wants; looks about for supply and finds it in the loving breast of woman. He appreciates her, understands her; she has opportunity for growth, broader fields of art, science, labor are opened before her, and as she rises in the scale of being she comes to man, and being brought into a holy fraternization the currents of her being and his flow with greater directness, and the conjugalism is more perfect, easy, natural, harmonious. When woman is low in the scale *of being*, she is a weight upon man. Though she may be a drudge, yet she is an inefficient one; though she labors, yet she needs to be provided for, and the earnings of one go down to the other. Hence the yoke is unequal; hence legislation in rudimentalism expects that one will provide for and maintain the other; and if there be neglect, severe reprehension comes upon the head of the neglector. Dependence ever crushes some of the normal powers. Inferiorism degrades any person. There is a normal love of equality, independence, *freedom*. In the elevation, then, of the races 'tis seen that woman will stand side by side with man; that she will seek positions in society corresponding to her loves. Now the mind, by this introductory aid, may travel through the intermediate states and consider the duties, positions, obligations of woman in the ethereal world. 'Tis an ordinary truism that woman is finer and more critically organized than the opposite sex. Where man stops, there often woman begins; takes up, perfects, refines or finishes what man has commenced. He gathers into his being certain forces, does all he can with these, then delivers them into the possession and control of the woman; she takes them, moulds, grows, perfects, lifeizes them, and that which was in his being, through her instrumentality, becomes a living soul. No mere human eye has ever been able to see and inspect these wonderful and purely maternal processes. Among the ethereans woman is considered in a higher condition when a mother, than when in the state of ethereal maidenhood. She spreads out more broadly, receives more readily, and ascends more naturally. Here there cannot be pause to consider the laws of ethereal generation. In passing it can only be observed that generation is contemplated for the holiest and most useful ends. Among the ethereans woman is looked upon when educated as a better counsellor than her counterpart, because the heart in its decisions is more critically adjudicative than the head. In all assemblages where the greatest deliberation is to be had, where gravest counsel is sought, woman is, and from her being there is an atmosphere which goes to tranquilize man, and his judgment is therefore more sound, and his adjudication more precise. 'Tis not so much what woman says, as what she feels and emits, which aids this critical form of labor. She feels deeper than she speaks; knows more than she utters; sees more than she describes, and in an equilibric state she interfuses herself into the being of man and gives him aid, strength and inspiration in the hour of need. Among the ethereans there are poets; there are magicians, necromancers, astrologers. These finer sciences are in divine wisdom, studied mainly by the finer classes. Woman being finer than the fine man, takes to these studies with great naturalness, and makes wonderful proficiency in these directions. She becomes recipient to the diviner aromatic spheres, and as a webist and traceologist she pursues her inquiries to great lengths. She goes into regions where man cannot tread; brings back from the inner and more abstruse worlds knowledges which man could not reach out to or lay hold of. In these directions woman is most highly valued, and sometimes regarded as a supernally divine, buoyant, and elastic being. Thus through these labors she contributes to the welfare and happiness of man. Moreover there are persons among the ethereans who are middleists, or are of a mediative character; stand, as it were, midway between the ethereal world and the more essential aromatic worlds. These middleists catch glimpses of the finer spheres, enwrap these in their being, render them so gross that the coarser sex can perceive them, and thus the Eves of the ethereans reach down from the realms above a divine and holy appleism, which, when received, gives a diviner knowledge of the relation the falses bear to the goods than could otherwise be comprehended, and through this acquisition, wisdom is secured. Imagine a person who can walk on water; consider the amount of ether one must have to be as light as that liquid. Then imagine one who can walk on air, and the observation is most instructive. Then imagine that equilibrium which helps a Blondin to cross the Niagarean waters; then think of that elasticity which gives one the power to travel upon the spray and to walk in the glory of the bow, and the mind catches a slight glimpse of the capacity of a fine woman to clothe herself in the most beautiful garment and float whither she will. 'Tis impossible to take the mind up into these conditions without a basis to rest upon. The cultivated etherean woman would observe a star, or an approaching or receding comet, or would look at a tempest which is to come within hearing, in the course of a century or two. She ascends to her ethereal observatory and her desire is gratified. As a scientist her labors are of the highest order.

Nothing can be said here to any amount of her predictive power, her presentimental ability; nothing of her mathematically speaking, because the mind would undervalue the coldest statement which could be made. Woman, then, in several aspects, stands above man; in some she fails; man steps into the scale where she lacks, and the twain secure a divine equipoisity. Attraction is the law. The two regard these and comprehend the fine statement of the ablest socialist, "attractions are proportioned to destinies." Among the ethereans, the finest man perfectly comprehends the fine woman; but he can hardly know the exquisiteness which characterizes the finest woman, because as the sight of an ox is coarser than the sight of an Arabian steed, so is the vision of man coarser than the finest vision of the finest woman.

Woman, then, among the ethereans, is reaching a plane suited to her aspirations; and is there fitting herself to ascend to yet finer worlds, where there are diviner labors and sublimer harmonies. Opportunity will be taken to discourse of music among the ethereans.

NUMBER SEVENTEEN.

While each people has its legislation, its literature, its government written or unwritten, each also has its religion, and builds its inner or external temple. Sweep away a people, if the temple or church remain, there is little difficulty in delineating its character. The shovels, hoes, plows, and in fact all the useful instruments, correspond to the condition of a people. These implements are outgrowths. None construct tools better or finer than their internals; therefore a coarse, rude people have coarse and rude implements. As the tools of a people, the government of a people, the literature of a people, each and all correspond to its inners; equally true is it that each people makes a religion suited to its age and character. The car of Juggernaut belongs to a people as clearly as the locomotive is a child of the nineteenth century. The widow jumps upon the funeral pile with as much tranquility and devotion as the Catholic kneels in the cathedral. A rude people hold to religious notions which are most abhorrent to an elder and more intelligent people. Hence, worship varies according to the growth of a people.

Rudimentalism in its gross forms somewhat helps the mind to judge what must be in a diviner state. The ethereans are a sensitive and highly susceptible people. Their religion is of a more interior character than either that of the magnetic or electrical conditions; yet 'tis not baseless; 'tis founded upon ethereal conception of the Divine. Their conceptions help them to feel that there is a power mightier, nobler than themselves. This being they familiarly call Alta, thinking of a high and at the same time a pure spirit. Their conceptions of spirit transcend all that the human mind can grasp when it launches out into a broad and measureless sea of superfine ethereal sublimation. In that vast sea the Alta lives, breathes, moves, and permeates all the coarser ethereal states, reaching to every fibre seen or unseen, known or unknown, felt or unfelt. Before Alta they bow in humble reverence. There is their morning vow, the midday pledge and the evening sacrifice. Seeing a noble work to be wrought, the etherean devotee pledges himself to give his life, honor, fortune or talent to that holy work; and these vows are to him sacred, and are performed with most critical circumspection. A woman vows to devote herself to education. She knows nothing else; nothing nobler, and her consecration is entire. Thus religion is a life; and the Alta gives such qualifications, such encouragements as help the devotee to the highest forms of labor. The human soul is regarded as a descent from a loftier sphere; takes to itself a corporosity suited to a comparatively coarse life. The soul is supposed to have existed in conjunction with the Alta, and to have had lives varied and changeable. Thus there is a continuation of soul, and when it has done what it can in a body, it is supposed to pass to another. Thus while there is an individuality of soul, there is no recognition of an individuality of body, the body being but a vehicle or habitation for a time. The senses are nearly innumerable, the faculties countless, and the capacity to do boundless; these capacities being fine and various as there is approximation to the Alta. Parents dedicate their offspring to a particular work. These offspring are offered to the Alta in pairs. Thus there is an infantile marriage. Two families unite; one offering the female, the other the male. These assimilate, grow, as it were, on the same stem, and exhibit a similarity corresponding to two or more flowers. The atmosphere becomes similarized, harmonized, and the loves correspond to the mutuality of growth and to the internal interblendings. Infants thus offered are educated, trained by one of the sacred orders, and each order has its branch of culture. Thus it is known to what order the infant pair belongs. While the parents have affections strong, yet their religious loves transcend the maternal or paternal. They have given the children of their loins to the Alta as the highest evidence of unselfish love; and in return they have the satisfaction of knowing that these dear ones are being fitted and qualified through holy ministrations to worship and obey the divine Alta. The ethereans do not look without to find the Alta, but they think that His image is inscribed by ethereal sunlight upon their inmosts; and their discourses of the Alta are gathered from their internals, the most devout being the teachers. The songs are noiseless; but the ethereans declare that they have musical instruments within; understanding the most critical vibratory laws, they say that they can touch these instruments and the music is felt. Any number of persons may play the same tune who belong to a particular orchestra. This music is said to surpass in variety and in the number of its chords anything which the magnetic or electric worlds have concocted. As the flowers speak in silence, so is there a holy silence in the temple of worship. If one would teach he arranges himself for that work; has his apparatus, sends out his chords. The worshipers touching the chords gather therefrom his ethereal thought. No sight can be more sublime than an ethereal amphitheatre where hundreds of millions can receive the holiest influx, and the audience is as silent as the ordinary telegraphic wire. Comparison has been made of thought matter. A high mind may conjecture of the immense amount of thought which could flow in a single instant to an audience however vast. Thought does not seem to waste itself by diffusion, yet it has its limitations. Now this teacher, if he has not enough or of the right quality, can annex himself to parties having a superabundance. It flows to him and he becomes in that case the mediative mind. This transmissive labor is far more satisfactory than a rudimental mind can conceive. Much might be said of symbols, of packages, of the construction of various instruments which may be sent away to a distant part of the ethereal land charged with certain divine qualities. A great deal must be left unsaid of the office, labors, capacities of the ethereal missionary. He is sent forth charged with that kind or ether which shall best promote the work unto which he has been dedicated, and for which he has been educated by the sacred order of which he is an accredited minister. So varied are these labors that details cannot be presented. This chapter must of necessity be merely a skeleton. The parts cannot be filled up and put on canvas. But enough has been said to help persons to get a bird's eye glimpse of a religion lofty in its character, sublime in its conception, practical in its workings, beneficent in its ends.

(To be Continued.)

FIENDISH RELICS.—There is in Venice a chamber in which you may see the engines which have been invented by earthly deviltry for the persecution of truth. It much resembles the private inquisition in which that diabolical amateur, Cardinal Caraffa, found the delectation of his soul. The rack, the horse, the boot, the cord, the wheel, the strangling chair, the screws for the thumbs and arms, machines to crush, to press, to dislocate, or stretch the human frame, are collected as ghastly memorials of those regretted days when Europe gave her idolatry to Rome. There are bottles once full of strange and subtle, slow or rapid poisons; scent boxes which conceal knives to leap out and gash the woman's cheeks who uses them; jewel cases, from which long, sharp needles darted forth, or a pungent detonating powder exploded, blinding her eyes while she bent over to admire its contents. There are necklaces to contract and strangle the wearer, gauntlets, bracelets to lacerate the arms, helmets, and breastplates—all forms of fiendish ingenuity—the relics of the time when the sunken-eyed, shaven-crowned familiars of the holy office could gloat over the sudden agony and horror of some young girl whose snowy form they extended and racked, to conquer her modesty and piety, or her virtue, or some faithful martyr refusing to sanction the tyranny of a corrupt church.—*Life of Torquato Tasso.*

Knowledge and Wisdom—A Sermon.

BY HENRY T. CHILD, M. D.,
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Well hath Solomon declared, "Happy is the man that findeth *wisdom*, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold.

"She is more precious than rubies; and all things thou canst desire are not to be compared unto her. Length of days is in her right hand, and in her left hand riches and honor.

"Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her; and happy is every one that retaineth her.

"The Lord by *wisdom* hath founded the earth, by understanding hath He established the heavens. By His knowledge the depths are broken up and the clouds drop down the dew.

"My son, let not them depart from thine eyes; keep sound wisdom and discretion: So shall they be life unto thy soul, and grace unto thy neck.

"Then shalt thou walk in thy way safely, and thy foot shall not stumble.

"When thou liest down, thou shalt not be afraid; yea, thou shalt lie down, and thy sleep shalt be sweet." Proverbs: chap. iii; 13th to 24th verse.

For nearly three thousand years the Jews and Christians have admired "the speech" of Solomon, which it is said, "pleased the Lord." 1st Kings: chap. iii.; 10-11-12 verses.

"And God said unto him, because thou hast asked this thing, and hast not asked for thyself long life; neither hast thou asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment.

"Behold, I have done according to thy words; lo, I have given thee a wise and an understanding heart."

Knowledge is the result of perception, and may be defined as a collection of facts and observations on the external plane. Like the materials out of which we construct our houses, which are often rough and unsightly in themselves, before they are prepared and brought together by the skill and wisdom of the architect.

Perception, in some degree at least, belongs to all matter. One planet feels and knows of the existence of another, and in the grossest forms of matter on our globe there is a perception, both of similar and dissimilar matter; the former having been drawn into the mass and the latter having been rejected. Perception in the vegetable kingdom is still more clearly manifested in the active selection of food or elements necessary for their growth and the rejection of those which are not adapted to this purpose.

But on neither of these planes has perception yet risen high enough to produce sensation. It is not until we have traveled over onto the animal that we find this, but where the exact line begins we cannot say. There is no knowledge, strictly speaking, on either of these planes. It is only when perception, through sensation, has risen to a state of consciousness which establishes in some degree the individualities of the being, which gives a perception of the individuality of other beings, and the distinct identity of objects around it, that the dawn of knowledge begins.

Facts, which are the basis of all knowledge, have their origin in the recognition of some of the distinctions between thing and thing. Thus through observation and the perception of different conditions, one object, the basis of a fact, is separated in the mind and distinguished from another. As the perception grows more perfect, so does the accumulation of facts increase, and knowledge abounds in the world, and the broad and beautiful domain of science and art is spread out before the human mind.

But this may all be and we shall have but little wisdom. It is the mission of wisdom to arrange and classify the facts so that we may have an appreciation of the intrinsic and relative value of each one.

We have said wisdom is the house we build to shelter and protect ourselves, while facts—knowledge, are the materials out of which we construct our houses.

Wisdom is an army, strong and mighty. Facts and knowledge are the soldiers who compose that army. How powerful the one! how impotent the other! Childhood is especially the period for gathering facts, but he who would keep up with the demands of the age must be constantly accumulating these.

Riper years, and gray hairs ought to bring wisdom, and this should be continually unfolded.

What shall we say of the relative value of knowledge and wisdom?

Wisdom cannot be built, except upon the basis of knowledge. From the standpoint of human consciousness man accepts the declaration of the Apostle, "First, that which is natural, and afterwards that which is spiritual." And thus man works from the external to the internal, beginning with his perception of the former. As he gathers up the vast array of facts which his consciousness brings to him and drinks in the wisdom which flows from these, he approximates toward the spiritual plane and there comes echoing through the deep interior recesses of his nature a thought the reverse of the Apostolic declaration. He is startled with the faint utterances of the sentiment that that which is spiritual was first and afterwards that which is natural or external. A new view is given to all the accumulated facts of the ages. The universe itself, with all its grand and sublime realities, its wonderful phenomena which have ever challenged the highest scope of the intellectual powers of man to scan, now stand out before him and he sees that each fact and every phenomenon are but so many crude expressions of an interior and divine principle which is outworking itself in unnumbered millions of forms in the realm of materiality. Now wisdom lifts man into a new sphere, a higher plane, and he leaves the external temples of rock, tree, bird and beast, and going into the inner temple gazes beneath the vale of externality, and while he is ever ready to gather all the facts and knowledge that he can, and to study carefully the lessons which they teach and the relations which they hold to each other, he is inspired to look through and beyond them to the causes of which they are but the external expressions. A new field of wisdom, broader and more comprehensive than any which he had before realized, now opens before him in all its grandeur and sublimity. And standing thus firmly upon external and material things, as substantial realities as well as effects, man reaches forth into the world of causes, and with deep, penetrating gaze enters the realm of spirituality, which underlies and overreaches all other worlds. Here he comes to the fount of true, pure, divine wisdom, and it depends upon himself and his conditions, whether in drinking these waters he shall appreciate them. If, in all the walks of his life, from the first dawn of consciousness up to his present state, he has sought to become acquainted with the facts and to realize the wisdom which belongs to each sphere and plane, and has thus accumulated knowledge and wisdom in his career, he now occupies a position in which these truths are opened to him. Through the revelations of modern Spiritualism he has not only been intromitted into the sphere of causes; the inner world, but the windows have been opened through which the light of these spheres is thrown back all along the pathway of human life. There is no condition of humanity that has not been affected by this light. Some have thought that these revelations which manifest man's real condition to his fellow-man, are the causes of these conditions.

As well might they charge the sun, whose light reveals to us the rough places and undeveloped conditions of earth, with being the cause of those things which it thus makes manifest, when in reality it is the means appointed by the All Father by which these rough places shall be made smooth and the desert to blossom as a rose.

We know that the warmth and light of the sun causes more rapid changes in dead and decaying matter. So the festering corruption of decaying humanity may be made more perceptible by the influences of Spiritualism. But these conditions, in both instances, are temporary, and the sooner they pass away the better for their surroundings.

Knowledge puffeth up; it is vain-glorious and seeketh to display itself.

Wisdom is modest and unassuming; it maketh a man humble, even as it raises him up to a higher position in which it opens to him broader fields and grander prospects.

That dogmatism which comes from narrow observation and limited knowledge melts away as the mists of the morning before the rising sun of wisdom.

Wisdom builds substantial houses, and to do this it takes practical and useful facts and embodies them with grace and beauty, and never as mere ornaments without utility.

God is the perfection of wisdom and knowledge, and the nearer man approaches Him in his life and actions, the more true wisdom will he exhibit.

Knowledge is angular and uncertain; wisdom is round and harmonious. Knowledge begins on the external; wisdom is of two kinds; that which springs from an interior perception of that which is external in the form of knowledge, and that which springs from the interior and spiritual forces of nature directly to man through his intuitions, and is not filtered through the coarse crude forms of external matter, in the form of facts and knowledge. A limited degree of knowledge, and even some of the lower kind of wisdom, is received and manifested by some of the higher animals, and by man in his lowest estate, but the higher forms of wisdom belong to man in his best condition of unfoldment.

The higher or spiritual wisdom is received by man only when his spiritual nature is unfolded into activity so that it perceives the deep interior and spiritual throbbings of nature, and can drink from celestial fountains, a measure of that divine wisdom which belongs to that realm, and is not of necessity filtered through gross and tangible materiality.

Man's spiritual nature opens the way through his intuitions for the reception of this higher wisdom from the sphere of mind in his fellow man and from the angel world. This is the higher form of Spiritualism and by far, the most valuable and important.

The best physical manifestations of modern Spiritualism are on the plane of facts and knowledge, and the wisdom which comes through them is always filtered through matter, and hence belongs to the first kind of wisdom and can only be as "a school master to bring us to Christ," a temple in which man can ascend to a position to receive higher and purer wisdom.

Modern Spiritualism will yet realize the grand and beautiful ideal of the ancients of building a "tower that shall reach from earth to heaven." Already its foundations are laid. First, in the great realm of knowledge and science, by which the human mind has been unfolded to its present plane

of development. Second, in the physical manifestations which have startled the world, and are giving glimpses of wisdom which point upward to a new condition which is soon to be unfolded, and lastly, in that celestial and divine wisdom which comes to man in his higher estate from the angels and from the Father and Fountain of all things.

And we see everywhere the same failure and confusion which came upon the ancient builders like all history repeating itself again and again in all those persons who from selfish motives and impure desires to scale the lofty heights of the celestial and bring down to their own conditions those sublime and beautiful realities, and that pure and divine wisdom which belongs to and can only be revealed in the most exalted and harmonious conditions of man's being. Such ever have found and ever will find that they are Babel-builders, and their labors will end in confusion and disappointment, but the true Spiritualist, who in all purity of heart and sincerity of purpose enters upon the great labor of life, and who from the commencement of knowledge through all the planes and grades up to the highest is ever earnestly seeking for wisdom, for understanding, and for the reception of all the knowledge which is adapted to their condition, and from whence we may draw lessons of wisdom that shall lead us, step by step, from earth to the heaven of heavens.

Modern Spiritualism is grand and all comprehensive in its scope. It takes in the earth, the universe, and the vast and illimitable spiritual realms beyond, above and around these, and there is no knowledge or wisdom in any of these that is not free to man just as soon as he has a capacity to receive it.

This system is the only one which gives man that knowledge and wisdom which will enable him to build a holy and true temple in which he may not only dwell in safety here on earth and find room for the proper and legitimate exercise of all his faculties, but which, having its foundations laid in the immutable and eternal principles of truth will reach from earth up to the highest heaven and will enable him to ascend in the most direct manner to that heaven which his own condition calls for and fits him to enjoy, and which is the one from whence the greatest amount of happiness is to be derived, whether it be while he dwells upon the hard and tangible shores of time, or whether he has passed on to the golden shores of the Summer Land, in all conditions conscious of the revelations of the inner life, reposing in full and perfect confidence on the love of the Infinite Father, and realizing the presence and influence of the angelic hosts, man may dwell in peace and grow more and more harmonious, and as the waves of discord roll around him in the distance, their notes will be swallowed up and lost in the grand oratorio of creation whose music rises above all.

He who planned the universe is all wise; He hath laid the foundations and established the lines thereof so that they shall endure forever.

And as man thus realizes the spontaneous and natural outworking of his entire being in harmony from its central and spiritual sources which ally him closely to the High and Holy One who inhabiteth eternity, and as he feels that this is true of the loving Father, so does he realize that this is in measure true also of himself.

For the Religio-Philosophical Journal.

Speak Forth the Gospel Bright!

BY ——

Tune—"Over the Ocean Wave."

Why should a cloud of grief
Shroud our life here?
Hope's gladsome spirit broods
Over the bier.
Comfort the sorrowings,
Cheer the lone heart;
In the bright Summer Land
Friends never part.
Speak forth the gospel bright,
Death is no more;
Friends from the spirit home
Beckon us o'er.

Lo! while God's armies come
Death to destroy,
Love-laden angels bring
Tidings of joy!
Tidings of loved ones, long
Lost in the gloom,
Whisp'rings from weakling babes
Saved from the tomb.
Speak forth, &c.,

See from the shadow land
Streams forth the light—
Life's bright auroral beams
Gilding the night.
Crumble the frowning piles
Error hath reared;
Earth must no longer hold
Ought to be feared.
Speak forth, &c.

For the Religio-Philosophical Journal.

Communication from George Kellog.

GIVEN THROUGH THE SPIRITSCOPE.

I do not know exactly how long I have been in the spirit world—I think it must be about twenty years. This is my first communication with mortals. I was some time, I do not know how long, unconscious, and my memory of earth events is very limited. I have tried to reach my sons and daughter, but do not yet know where they reside. I remember their names. I think, but I cannot be sure that I do my wife's—I believe her name was Eliza. I passed on from New Hartford, north end, Conn., and my son, Hiram B. Kellog, may be there, with one of his brothers. I want to reach my wife and children, and shall be thankful to you, if you will assist me to. I want you to send my communication to the Religio-Philosophical Journal, and it will meet their eyes—some of them, at least. I was a man somewhat advanced in years before I passed on. I was a long time out of health, and suffered more than it would be possible to tell. I failed in business; my factory was burned, and my health completely failed me—all nearly at the same time. I have four sons and one daughter in the form, and one son in the spirit world. My wife still lives. My children, I think, are all married; two of them are somewhere in the town from whence I passed on, but the village has been much improved, and a new post office has been established there, and I do not know its name. Their old address may find them—but I don't know. The two sons who are there are machinists—another son is a lawyer, another a merchant. One died when away at school; he is with me. My daughter married one Mr. Welch of Hartford, Conn. She was his second wife. My children's names are Edward, Samuel, Sandford, Hiram B., Eliza, and George Dwight. The village is now I think, called Pine Meadow, but that may not be the name of the post office. I want to call their attention, one and all of them, to the new Gospel. Some of them, and indeed all of them that are professors of religion, and believe in future endless punishment. I want to undeceive them while they are still in the form.

I was myself a believer in that doctrine, and I have had to grow out of it by the hardest labor; I groped about in the dark a long, long time; I was lost to earth and everything belonging to it. My first remembrance of anything was, that a great many people were around me, and all seemed to be inquiring the way out of this place. I saw many faces, but none that I knew. I said, "why does not Mrs. Kellog come to me?" and was told, "she is still in earth life, while you are in the spirit world." When I first passed on, I know Mrs. Kellog was much grieved that she was not in close attendance upon me—I mean just as I was leaving her—but she must never think of that more, as she could not have helped me any. Oh, I want so much to tell them something about your new light, but I know so little of it myself. What can I send them to make them think? I have given them here tests enough. I want they should all read the Religio-Philosophical Journal—get them to subscribe for it. I have had a great deal to learn, or rather unlearn, and it is now my great desire that my family should learn something of the spirit world before they enter it. My name is George Kellog.

Spiritualism in St. Louis.

The following article, which we copy from the St. Louis *Daily Dispatch* of Saturday, April 7th, speaks for itself. We need but reproduce it in our columns to show the many readers of the Journal what energy and genuine effort on the part of Spiritualists will accomplish for the cause to which they are devoted.

We are happy to say that four newsdealers in St. Louis sell our paper, and one of the principal business men in that city alone puts one hundred and twenty-five copies of the Religio-Philosophical Journal into the hands of a little boy every Sunday morning, all of which he readily sells to the members of the congregation in their seats before the commencement of the exercises.

In this way a great many read our paper, and become interested in spiritual philosophy who would never think of going to a newsdealer to buy one.

In commencing an article under the above head, it is but proper to say that we intend no discussion of the theory of Spiritualism—no ridicule of its professed believers or of its teachings; but only to give, in brief outline, a history of the rise and progress of the belief, religion, philosophy, or even "humbug," as some may call it, in our city. We may premise, even without in any wise committing ourselves in favor of the belief in messages delivered from the other world in knocks and raps, with the remark, that considered in a social light, the history of the spread of this belief, even if it be viewed as a delusion or mania, is well worthy of serious consideration as a social, and even national question—for how often have nations been destroyed, and what moral revolutions have been caused by the teachings of new beliefs, or the establishment of new sects; and the very origin of Spiritualism is within the remembrance of most of our readers. It dates back no farther than 1848; and though so recent, the place of its origin or discovery is now in doubt—the best informed of the belief hesitating to locate it at either Rochester, New York, or Stamford, Connecticut—the manifestations having occurred in the same month and year at the two points. In the popular view, however, it originated with the Fox girls, in New York, eighteen years ago, and in that period its believers have increased from two or three dozen to over 4,000,000 in the United States, it has invaded the most polished circles of Europe, and its devotees claim that there it numbers among its ranks no less personages than the Queen of England and the Empress Eugenie of France, the latter of whom is a medium, and such cabinet ministers as Bulwer and Bismark. In the United States it has established schools and institutions of learning, founded hospitals or places of healing, has its publishers, and supports some half dozen journals, and numbers among its authors such men as Epes Sargent, Robert Dale Owen, Judge Edmonds of New York, Prof. Mapes of New Jersey, Senator Talmadge of Wisconsin, Prof. Hare, S. B. Britton, Hudson Tuttle, and not least A. J. Davis, and in England Wm. and Mary Howitt, and E. Bulwer Lytton.

The first manifestations of it here occurred in 1851, in the Virginia hotel, where a Miss Anderson, a medium from Ohio, gave public seances. The phenomena attracted considerable attention at the time, and circles were formed at private residences. Mrs. Britt, a resident of the city at that time, now Mrs. Prof. Spence of New York, became a believer, and shortly after a medium. This lady probably did more to spread the belief in this city than any other person, giving seances at her own house, and forming circles in other houses, aided by Miss Ivish, a noted medium who came here in 1852, and remained about two years. A paper devoted to the spread of Spiritualism, called "*Light from the Spirit World*," was established here in 1852, with Peter E. Bland as editor, and Wm. H. Mantz as publisher, but owing to some disagreement between the editor and publisher, the paper only survived its birth about six months. Public lectures were established in the same year, and were at first given in Concert Hall, and after at Wyman's Hall, and were continued without interruption from 1852 to 1861, when they ceased for four years—the first lecturer being the Rev. Thomas L. Harris, of Auburn, New York, afterwards the founder of a colony of Spiritualists in Western Virginia, and the last lecturer, Mrs. Augusta Currier. After Mr. Harris in 1852, followed numerous lecturers since distinguished in spiritual circles, the more noticeable, as was connected with their teachings the impulse given to the belief, by circumstances growing out of their visiting S. J. Finney and Joel Tiffany. Mr. Finney made his advent here in 1854, and shortly after a committee of believers, consisting in part of Peter E. Bland, A. Miltenberger, H. Stagg and E. Livermore, challenged Dr. N. L. Rice, the eminent Presbyterian clergyman, to a public discussion of the theory of Spiritualism, laying down some twelve propositions which they proposed to establish, and about the same number which they supposed he would accept as the teachings of revealed religion. Dr. Rice declined the debate in a lengthy letter, reviewing the propositions advanced by the Spiritualists, which in return elicited a reply from the committee, fully as logical and searching as the Doctor's letter, and both documents being published in pamphlet form and generally circulated, added many believers to the ranks of Spiritualism. In 1856 Mr. Tiffany commenced his course of lectures, and in the same year another challenge was sent to Dr. Rice to meet him in public debate. This challenge was declined, and led to a lengthy controversy between Dr. Rice and Peter E. Bland, through the columns of the *Republican*, at the conclusion of which the popular verdict was given against the Reverend Doctor, and many new accessions were made to Spiritualism. From this time on to 1861, the belief rapidly increased, and when the public lectures ceased at the commencement of the war Spiritualists claimed fully 15,000 believers in St. Louis, among whom were men of all professions of eminent learning and social standing, and its circles were held alike in the wealthy man's mansion and the poor man's hovel, though probably then as now, the majority of believers were to be found in the middle classes.

With the commencement of the war a lull or quiet succeeded in Spiritualism as in other matters—not perhaps that the spirits were frightened away by the "villanous smell of saltpetre and nitre," but that the attention of even its believers was more intently called to terrestrial affairs, and they had less time to commune with their celestial visitors. The public lectures were discontinued, and few converts were added to their numbers, but regular circles were still held in private houses, and the belief was kept warm in the hearts of the steadfast and faithful by fresh revelations. The war being ended, however, Spiritualism, always progressive, lifted its head, shook off the shackles of sloth and idleness, and again entered upon its appointed work, and in December of last year, the "Society of Spiritualists" was organized, with the following officers and trustees: J. H. Blood, President; G. S. Walker, Vice-President; Peter Behr, Treasurer; J. O. Mellen, Recording Secretary; Henry Stagg, Corresponding Secretary; Myron Coloney, Collector; G. W. Blood, Hall Superintendent: Trustees—H. Stagg, Myron Coloney, J. H. Blood, Peter Behr, William Moberly, Josiah Anderson, S. G. Sears, John O. Mellen, T. J. Homer, G. S. Walker, J. T. Mason, J. J. Outley, A. Miltenberger.

Under the auspices of this Society, the course of public lectures was resumed, with A. J. Davis as the first lecturer. The lectures which are given twice every Sunday at the small hall of Mercantile Library (at 10½ A. M. and 7 P. M.) are well attended, hundreds often failing to obtain seats in the evening, and leaving the hall. Some twenty "circles" are held now at private houses. Manifestations occur to the devout nightly and daily, and Spiritualists claim that their number has now increased to at least 20,000 in the city, and that there are some three hundred public and professed mediums at work spreading the belief here, and convincing the incredulous, while similar societies have been formed at Springfield, Hannibal and other points in the State, and the belief is everywhere being rapidly propagated. The lecturers before the Society are changed monthly, the present speaker being Mr. Leo Miller, of Rochester, New York, whom we believe to be a rather recent convert, as we remember him well, ten years ago, as an unbeliever in even animal magnetism, and at that time he was traveling through New York, delivering lectures upon humbugs—but perhaps he "saw a light and felt a pressure." Prominent, however, among the teachers in this city must be placed Mr. Wm. T. Church, of Springfield, Illinois, formerly a Universalist preacher, more recently a lecturer against Spiritualism, and now like Leo Miller, a convert and enthusiastic lecturer, one of whose seances we described a few days since. Mr. Church, who is claimed to be one of if not the highest developed medium in the country, gives public seances to convince the incredulous every Friday evening, private seances on Mondays and Wednesdays, and forms circles at private houses for developing mediums on Tuesday, Thursday and Saturday evenings.

In addition to the course of public lectures, the society have established a Sabbath school, or as they term it, a "Children's Progressive Lyceum," which is held every Sunday afternoon at the Library Hall, and is attended by almost two hundred children, and to which is attached a library of considerable extent, though but recently founded. In the library no works of any particular sect are to be found, but it is comprised mostly of philosophical disquisitions adapted to the minds of those who use them. The mode of teaching is in the main an attempt to render the "progression" theory of Spiritualism practical. The children are formed in "groups" in accordance with intellectual development, and progress from one to the other as their intelligence expands. Each group has its leader, and over its leader there are guardians and assistants, and then besides there are conductors. Instead of giving lessons to the children and requiring them to commit them to memory—which they term driving education from the outside in—each group of children select and agree upon a question which shall be answered by each the next Sunday, thus developing the reasoning powers—or as the theorists term it, teaching from the center out. These questions are not always, and in fact but seldom, in relation to Spiritualism, but are inquiries naturally occurring to the minds of children, and are answered by themselves separately, without prompting from the leaders, but in the presence of all, so that each child learns what all the others have thought upon the same subject. The Lyceum usually closes each session with a series of gymnastic exercises similar to those in vogue in our public schools—consisting of motions and movements of the hands and limbs, and marching through the hall to music, either instrumental or vocal, in order we presume, to develop the body as well as the mind.

This article has grown to such length that we can but briefly speak of the points of belief held by the Spiritualists, as we obtained them from conversations. They believe that all souls or spirits are progressive as well as immortal, and that as a child is developed to a man, so his spirit, when he dies, is developed till it is rendered suitable to enter the "Summer Land," as they term their final heaven. They believe that this progression commences at the lowest and goes to the highest, the latter even extending beyond their "Summer Land," and the former falling below even the standard of manhood after death. In this latter belief they assign still to the earth those spirits—Indians, brutal men and imbeciles—who have not yet progressed sufficiently to rise above this plane; and to this fact they ascribe the many false communications. They also believe that in this progression each spirit has to accomplish its own elevation, or to use their mystical phrase, "the development is from the center out," and that each spirit retains to a certain extent the same thoughts, the same passions, and the same desires that it did on earth; thus the Indians are the healing spirits, especially curing by the use of herbs, or the laying on of hands, or incantations, while the musician will play his favorite tune when he revisits the earth, the poet will indite fresh verses, the scientist will lead the circle to philosophy, and the jester will create mirth. On points beyond this we could obtain no very clear idea, there being Presbyterian, Methodist, and other sectarian Spiritualists, and even infidels, strange as it may seem; but the majority seem to concur in a belief in a Supreme Being, but a disbelief in revealed religion, estimating Christ, not as the Son of God, but the same as other prophets, whom they believe to have been simply mediums who had converse with spirits then, as the believers do now, and among these they class Mohammed, Confucius, Socrates, Plato, and all ancient philosophers and soothsayers. These beliefs are set forth, usually, in language highly colored and somewhat mysterial, as may be seen by the following Articles of Association of the "Society of Spiritualists" in this city, with which we close this article:

"Spiritualism, in its philosophy, claims nothing supernatural for its manifestations, but that they are in conformity with natural laws, existing in all ages, and coeval with time itself. It does claim the development and unfoldment of these laws to the comprehension of the human mind. It proves beyond peradventure (which has never been proven before as a demonstrated fact,) the immortality of the soul, which has been heretofore only a suggestion or desire in the inherent quality of the soul, and this desire has induced a belief in the soul's immortality, but has never intimated or offered a proof satisfactory to thinking and reasoning minds. It teaches, as a fundamental principle of the condition of that immortality, the endless progression of the soul, a grand truth, upon which all philosophy of the future life is predicated, and which was never adopted before by any of the known philosophies or religions of the world. It presents a religion in conformity with the laws of Nature, having no creeds, dogmas, or sectarian forms, but accepting the truths of all time, and suggesting the forms of Nature for our adoption. It advocates the growth of the human spirit as the highest expression of Divine harmony. It has for its objects the amelioration of the condition of mankind, to point out a natural, truthful and exalted religion, acknowledged by the highest minds of every age, the Fatherhood and Motherhood of God, and the Brotherhood of man; to free mankind from bondage of soul, the consequence of ignorance and error, and thus release them from all kinds of servitude and slavery, whether of body or mind; to render the faith of the world in a future existence of the soul an absolute certainty, and to destroy the fear of death and the grave by a knowledge of the laws of eternal life, deeply deploring the existence of misery and error in the world. It teaches no condemnation of any individual or class of individuals, but presents truths, which, like sunshine, shall light up the dark places of the world, and transform the darkness of error and crime into the light of truth and goodness. It binds no soul in its faith or belief, teaching that the former is not a matter of volition, and the latter is a result of the convictions of the mind. It trusts to the law of progress, and the efforts of all wise minds, to lead all people to the acceptance of the highest truths which are known and taught in the world, and which are eternal.

"The most important idea, and the primal thought of this belief is, from the evidence of the soul's immortality, and it teaches that soul or spirit can never die; that what men call death is only a change of life, an entrance into a higher state, a continuation of the life commenced on earth, on a superior and progressive plane of existence, there to improve and advance forever.

"The fountains of inspiration are not closed or sealed, the constellations of wisdom are not extinguished, for immortal hands have again led us to the baptism of the soul, and unveiled the light of the immortal world. The story of the Promethean fire is no longer a myth, for angels have kindled upon the altars of our hearts the fire of eternal life, and fanned its breath to a living flame, which burns and beacons mortals to the abodes where the immortals are illumining the valley of the Shadow of Death."

For the Religio-Philosophical Journal.

Address to the People of America.

In the spiritual worlds there are individuals, families, associations, nations, as in the earth life, but they are more perfect as the individuals composing them have progressed in wisdom, truth and knowledge. Some of the dwellers in the upper realms look back with deep interest to the worlds they have left behind them, and they look forward to a period when the things of earth will become so sublimated that they can with more ease than is practicable now, act quite directly upon the minds of the marked men and the earnest women of a nation and an age.

Americans are most interested in the affairs of their own nation, Englishmen think most of England, Frenchmen of France, Germans of Germany, Russians of Russia, and thus the earth world is, as it were mapped out, and there is more or less action now by spiritual beings upon all the important nations of the present age. America on the whole is now the most important stage of action on this earth. It is the world of new ideas corresponding to its new, fresh soil, and its inspirational atmosphere. Old institutions can there with ease be jostled and new can be made to take their places, while the old nations shall hardly have given the new ideas a serious thought.

It is, however, seen and known that the old is not altogether wrong or useless. There is much in age that is to be venerated, preserved and cherished. The two worlds need to be in degree united, and to come into yet closer relation. The ocean cables will aid this work; for what is proposed to be done or is done in one nation, will at the next moment be spread among all the other nations of the earth, however distant or uncivilized they may be. America by her press, her pulpit, her administrations, her literature and her legislature should lead the world. She must not permit a nation to go before her. That she may continue to hold her leading position she must be just, ruling in the fear and the love of God, and she will then be "as the light of the morning even without clouds, as the clear shining of the sun after rain." Now two things remain to be done by her leading statesmen, whether they are in or out of her legislative halls.

First: To disregard altogether the question of complexion as far as rights are concerned, and

Second: Also for the securement of justice there should be a disregard of the question of sex.

These are matters that no wise and well educated person will think of a moment in legislation or in administration. When the American people shall have arrived at that state in which they will with one heart strike out of their national and State constitutions the words *white* and *male*, they will then it is hoped, use the more broad words of Mr. John Stuart Mill, "adult suffrage"—securing to all, black or white, male and female, equal privileges, the American people will be in a condition to look the question of *capacity* most fully in the face, and they will come to see that when cultivated women and intelligent blacks may hold important political positions, there will be a more thorough and more equal education in America than has obtained among any people in any former age.

None can know the latent qualities of individuals, races or nations, until circumstances and opportunities shall call them out. Catharine, Isabella and Joan of Arc, with other able and earnest women, have made their marks in their respective ages, and who can say that there are not some women in the American union that would fill the presidential or gubernatorial chairs with as much honor and as much grace as Franklin Pierce, James K. Polk, or Millard Fillmore?

The time must soon come when the people of the American States will become weary of contest and war, and they will seek to settle down on some broad, satisfactory basis, and then they will seek the best persons to hold the more important political positions; and it is to be hoped that in this seeking, woman will not as she has been in the past be altogether overlooked; and it is felt that some of the colored race may find places in the legislative and judicial halls. Spiritual beings, looking upon the nations of which they once formed a part, would suggest to such as have ears to hear and eyes to see, that the most advanced among the American people do now direct their energies in the following ways:

1. That they secure at the earliest moment all the rights they can now wisely use to the lower and more oppressed classes.

2. That they seek in the most practicable ways to organize an industry that shall with most ease and with the least expense, develope their minerals, and these then may be exported with profit to such sections of the earth as can with the greatest expedition work them into articles of use and beauty.

3. That they invite from the over populated districts of the old world, hardy and intelligent laborers, who shall be aids in the mineral regions, and assist in the best culture of the earth.

4. That the instant it is seen that a reliable and useful cable communication is opened between the British and the American nation, that they (the Americans) lay down other cables, and thus avoid that which is to be most dreaded in this age—a steam or electrical monopoly.

5. That they consider with most marked deliberation the whole question of the freest trade with all the nations of the world.

6. That they lead the world in respect to the cheapest and most rapid postal system over its great seas, and thus so connect nation with nation, that war shall hereafter be almost if not wholly impossible.

7. That assemblages be encouraged to meet at favorable seasons and at desirable locations to consider the best interests of all nations in all coming time; thus paving the way for a new language that all the world shall be able to use and transmit from clime to clime, with the least expense, and in the most rapid manner. Should the advanced American mind be turned in these broad national directions now, it is believed that progress might be expedited, and that more could be done to lift up the human race in ten years than in any preceding twenty or thirty years. A. S. W.

London, England, March 9, 1866.

For the Religio-Philosophical Journal.

A New Society Needed.

Christendom may be divided into naturalists and supernaturalists. The supernaturalists accept the literal history of man's fall by the disobedience of our common ancestors, Adam and Eve in the garden of Eden, and believe that in order to redeem the human family from the consequences of that fate, Jesus Christ, one person of the Triune God, descended in the form of man, dwelt upon the earth and after having been employed at the carpenter's trade in Judea until he was about thirty years of age, became a public teacher and was crucified, and that this was necessary to reconcile the other members of the Godhead so that humanity might be rescued from a merited roasting in hellfire. All this class of persons contend that man is totally depraved, that there is no good in him, that every thought of his heart is evil, and that continually and as such he is the legitimate heir of endless sin and endless suffering; that the only way of improving his character is by a renovating process, called regeneration or a new birth, which transforms him from a fiend to an angel; and that without this transformation all other efforts at amendment only make his condition and character worse instead of better. This is the popular doctrine of total depravity.

There is in Christendom another class of persons who adopt an entirely opposite belief. This class contends that God has made no greater mistake with man than in any other department of his works; that man is in the image of his Maker—is intrinsically good, and that every child of humanity contains within the germ of an angel, and that time, experience and proper cultivation will in the end, demonstrate the good inherent in all.

These two opinions are positive antagonisms—never have been, never can be reconciled. It is important that men should judge wisely upon this question. If men are to be made angels only by being born over again, (a process not entirely dependent upon their own volition,) it is well that it should be known. If they are to reach comparative perfection through discipline, through education, by learning what is true, and rejecting what is false, by vigilantly cultivating what in them is good, and by rooting out and suppressing what is discordant and inharmonious, it is equally important that this should be known as the true mode of development, and that all developing processes should be conducted in conformity to it.

These two generic classes of religionists should be distinctly known by some term that will distinguish each from the other. There is an especial necessity for the last named class of persons to assert itself upon the question here stated, in order that it may be known to others, and that their strength or their weakness may be made apparent. For that end it should take on a name significant of the opinions it entertains. Religious sects are numerous—have each a name, as Unitarian, Universalist, Presbyterian, Episcopalian, Baptist, Methodist, etc., which name has a signification, appropriate it may be, but usually based upon some distinctive feature not very important.

Numerous as these sects are, a new one is needed—a sect with a platform so broad that all the illuminated of the Orthodox churches and nearly every heretic can stand upon it, and claiming identity of opinion with all his fellows, invoke their co-operation in those reformatory processes which will hasten forward the millennial age.

In revolving the question what name should be given to a sect so broad, so liberal and truly progressive, none has seemed to me so expressive and so appropriate as that of

EDUCATORS.

What is meant by the term educator, as applied to a member of an organized Society?

Ans.—Negatively, an educator is not one who sets himself or herself up for an instructor of other people. An educator may or may not be professionally employed in teaching in the schoolroom or in the pulpit.

Affirmatively, an educator is one who believes that all human existence is educational, should be deemed educational, and should be made as highly educational as possible. An intelligent educator accepts as true, that the Supreme Intelligence which seemingly controls nature, and which is everywhere demonstrated in it, has made no greater error in the production of man than in any other department of His works, and that therefore man, with all of his weakness and his strength, his affections and his passions, his aspirations and his sensuality, his present ignorance and his future capabilities, is God-made in every part, is to be thankfully and hopefully received and treated as such.

An educator beholds in the helpless infant the future angel, and earnestly lends his aid to all those processes which, through an endless life, are to effect the transformation. In the transforming process he invokes no supernatural aid, for he believes none to be necessary. He discovers that every natural affection has a divinely appointed office, a function to fulfil, and he seeks the perfection of humanity not by crucifying the passions, but by bringing them under the control of an enlightened reason, and employing their whole force as a motive power to beneficent action.

An educator watches with intense interest every extraordinary manifestation in all the departments of man's physical, spiritual, moral and affectional action, and studies to find the agencies by which all desirable results are attained, and all undesirable ones avoided.

An educator has unbounded faith in God and in the power of truth; hence he is always in quest of light—his motto being light, more light—light everywhere, at all times, to all people, and upon all subjects. He has little faith in severe penal codes, in gallows, in jails, in sheriffs, in policemen, hangmen, constables or courts, as instruments of harmony and good order in society.

An educator has faith in proper instruction for all; none in the cruel punishment of any. With him knowledge is the saviour of the world, and the constant prayer of his labor is, let knowledge cover the face of the whole earth, "as the waters cover the face of the great deep." He has little reverence for mitred priests, or crowned monarchs, but regards humanity in its lowest state as the image and representative of God upon the earth, and as such pays to it his perpetual homage and devotion.

The educator scrutinously peers into the philosophy of human governments, inquires for the just authority of kings, aristocracies, and majorities, looks beyond the constitutions of human governments for authority higher than theirs—has but little faith in the perfectibility of any terrene trial government save the government of an enlightened judgment, controlled by intelligence and integrity developed in each human soul so as to make it a law unto itself without the necessity of penal enactments, jails, gallows, sheriffs, constables and hangmen to hold it in awe. The educator thus depending upon individual virtue for individual control, will cultivate that as the only and last hope of the world. Ira Porter.

Matrimonial Advice.—Our young women are cautioned against marrying dissipated young men; but, with equal, if not greater propriety, may not young men be cautioned against marrying idle and extravagant young women, for a great many unhappy marriages are the result of the latter, as well as of the former. Foolish mothers think they act affectionately by indulging their daughters in their fondness for the giddy pleasures of life, and allowing them to contract habits of indolence, not dreaming that they are thereby unfitted for the stern realities of life which must surely await them. Let them marry wealth or poverty, they will be unable to support either condition. Let them remain single, and life will become more and more burdensome as it advances.

Cardinal Wolsey was the son of a butcher.

For the Religio-Philosophical Journal.

Home in Winter.

Go by, oh ghostly wind,
Howl o'er the waste of snow,
I am of cheerie mind,
And care not how you blow;
For the fire burns rosy,
And the room is cozy.
An angel is with me, what care I?

Go by, oh ghostly wind,
Piling Alps along your way;
I love to be confined,
And my heart is very gay;
Your blasts may go snarling,
For here's my own darling,
An angel, who's with me, what care I?

There is no Death.

There is no death! The stars go down
To rise upon some fairer shore,
And bright in Heaven's jewelled crown
They shine forever more.

There is no death! The dust we tread
Shall change beneath the summer showers,
To golden grain, or mellow fruit,
Or rainbow-tinted flowers.

The granite rocks disorganize
To feed the hungry moss they bear,
The frost leaves daily life
From out the viewless air.

There is no death! The leaves may fall,
The flowers may fade and pass away—
They only wait through wintry hours
The coming of the May.

There is no death! An angel form
Walks o'er the earth with silent tread,
He bears our loved things away,
And then we call them dead!

He leaves our hearts all desolate—
He plucks our fairest, sweetest flowers;
Transplanted into bliss, they now
Adorn immortal bowers.

The bird-like voice, whose joyous tones
Made glad this scene of sin and strife,
Sings now an everlasting song
Amid the tree of life!

And where He sees a smile too bright,
Or heart too pure for taint or vice,
He bears it to that world of light
To dwell in Paradise.

Born into that undying life,
They leave us but to come again;
With joy we welcome them—the same,
Except in sin and pain.

And ever near us, though unseen,
The dear, immortal spirits tread,
For all the boundless Universe
Is life. There are no dead!

Letter from Wm. Thompson.

Dear Journal: In the Journal of February 17th, S. Underhill, M. D. uses this language: "As every one will write best on what he has most experience in, I shall be governed by this rule." That this is so to a certain extent, if it is not absolutely so in all cases, is doubtless true; and it is certainly true, that every one will write best on that subject with which he or she is most familiar, and on which his or her mind dwells the most for the time being. It is true also that no one ought to write for the sake of writing something, but because he or she has something to write. That which is written under the former motive will be insipid and spiritless. That which is written under the latter will be a real inspiration.

I have thought sometimes of writing *something* for the Journal, and Dr. Underhill's article being *on a subject on which my mind has dwelt much* for some weeks past, it has determined me to give my views thereon. In his third paragraph he says: "I venture to prophesy that time will develop the fact, that there are as many imponderable substances as there are ponderable substances. Will it seem strange should I suggest that every ponderable substance evolves imponderable matter? But vital substances secrete and eliminate each imponderables peculiar to the organization. This elimination contains all the characteristics of the body giving it off. From the unhealthy it gives sickly and often contagious emanations, and from the healthy are given off spontaneously healthful and healing emanations, which are, when directed by a powerful will, the most natural healing power in the world, and the most powerful. When the mind gets fully bathed in the docrine of the imponderables it will find it easy to grasp the idea of the spiritual." True as gospel, friend Underhill, true as gospel. "When the mind gets fully bathed in the doctrine of the imponderables, it will find it easy to grasp the idea of the spiritual." Now this *spiritual* is what my mind has dwelt upon for a long time, and upon which I have arrived at a conclusion which fully satisfies myself, which I will now give to the reader; if it satisfies him or her, well, if not, all right. Now, let me inquire, what is the imponderable but the spiritual? Says Friend Underhill: "Will it seem strange *should* I suggest that every ponderable substance evolves imponderable matter?" Further: "This elimination contains all the characteristics of the body giving it off." True to the letter. This elimination, this imponderable matter, is the spirit matter of the body giving it off. It is not necessary here to discuss whether what we call physical or ponderable matter be universal; but it is clear to my mind that spiritual matter is certainly universal. We call it spiritual or imponderable matter, because in this state of existence we can neither see, handle, nor weigh it by our physical powers. When we drop our present bodies of what we call ponderable matter, then doubtless, the most gross of what we now call imponderable or spirit matter, will become to us ponderable and tangible; while that which is yet more ethereal will still be to us imponderable or spiritual.

How many times this may be repeated in the future, none can tell; but it is clear to me that we, as individualized beings, shall continue to cast off that which is most gross, and become more and more etherealized, our surroundings being, and ever continuing to be in correspondence with, and adapted to our state of existence, just as our now present surroundings are in correspondence with, and adapted to our present state of existence. It is clear to me that spirit matter is in an organized or unorganized state, as boundless as immensity; that it exists everywhere, and pervades everything which we call physical or ponderable, and that without the spiritual there could be no physical existence. It is equally clear to my mind, that even the spiritual, in its very highest and most exalted state, has, in and of itself, no life, and could have no existence but for the divine which pervades all and is the life of all, and but for which there could be no life and no existence, either spiritual or physical.

The divine, which is Infinite Intelligence, pervades all spirit matter, organized or unorganized; and through spirit matter pervades all physical matter, organized or unorganized; and thus it is the life of all spirit, and through spirit, of all physical matter. This being so, we perceive that we, as individualized beings, are made up of the physical, the spiritual and the divine, and that we shall ever remain so constituted. For when we cast off our present outward or physical body, what we now call our spiritual will then be our outward body, and what is still more ethereal will then be our spiritual. Thus, for aught we know, we may progress upward and upward still, beyond all we can conceive of in our present state. Let us here remember, that in our progress we shall approximate nearer to the pure and ineffable Divine, yet can never reach it, but must still be, after millions upon millions of ages, constituted as we are now; *i. e.* of the physical, far more refined however, than our present bodies, the spiritual, far higher than we can now conceive of, and the divine.

We probably contain as much of the spiritual and of the divine in our organisms now as we ever shall contain; but on account of our grossness, we can discern but little of spiritual and yet less of divine things; but as we throw off the gross, and become more and more etherealized, we shall know more of things spiritual and divine. If this be so, if the spiritual and the divine are within us and around us; if indeed we are individualized parts of the spiritual and the divine, then how truly did Jesus say: "I and my Father are one." How truly are we *all* one with the Divine Father, and through him, with each other and with all intelligences throughout immensity. For according to this, all intelligences are individualized parts of matter, spiritual or physical, and of that Divine which pervades all and is the life of all.

If then we are one with the Divine, do we not partake of the power of the Divine? Is not this divine power in all things what we call the forces of nature? Is it not the divine working in and through nature, and therefore the vital force in us and in all nature? Nay, is it not really the *ego*—the us, matter, gross or ethereal, being only the vehicle of individualization? It is quite clear to my mind that this is so. If it is so, are we not finite divinities, and possessed of divine, not infinite power? If this be so, what shall hinder us from using this divine power to heal, renovate and restore our vehicles—or bodies, and those of each other—seeing that the material abounds all around us? I believe that Dr. Underhill says truly: "This is the most natural healing power in the world, and the most powerful." I will go farther and assert, that it is the only healing power in the universe. All herbs, drugs and medicines, of every name and nature, derive from this whatever healing power they possess. Why should we apply this power in so diluted and questionable a form, when we can just as well apply it in a more concentrated and efficacious manner? I say questionable, because, though the medicine may be good in itself, and may possess much healing virtue if properly administered, yet it may through ignorance be misapplied, and thus do harm instead of good; while healing by the power of the will can never be misapplied, but must under proper conditions always have a favorable result. Not that every form of disease can under all circumstances be driven out and the patient healed, but he or she will certainly be more or less benefited.

The question now arises, how can this be done? I answer, the process is just as simple as that of raising corn or potatoes. The first requisite is, the patient must be willing and even desirous of being healed or benefited by the process, and must also have some confidence in the ability of the operator, for even Jesus and his disciples considered this a necessary condition. Secondly: The operator should be in at least tolerably good health, entirely free from the disease with which the patient is afflicted, should have strong confidence in his or her healing powers, or in the divine power of them, concentrate all the powers of his or her will on the patient, willing, without doubting, that he or she shall be healed, or at least, benefited. Here let me say, that in this as in other matters, "practice makes perfect." We must begin "*small*," and persevere in well doing, not expecting too much at first, lest we get discouraged; but by constant practice and persevering effort we shall soon be able to perform cures which will astonish ourselves. Our motive must be purely out of love and kindness and a desire to alleviate suffering—to benefit and heal the afflicted. If our motive be to make money, to gain notoriety, or anything else rather than to do good, we had better turn our attention to something else than healing the sick; for in that, with sordid motives, we cannot succeed. It is also absolutely necessary that both patient and operator should abstain entirely from all stimulants and narcotics, particularly from all intoxicating beverages, and from the use of tobacco in any form whatever. It is further necessary, in order to become successful in healing, to be temperate, and even abstemious in all things, to eat nothing but plain and healthy food, and sparingly of even that; never eat to repletion of even that which is plain and healthful; for by so doing we incapacitate ourselves for exerting a healing influence on others, all our energies being required to sustain our own equilibrium, so that we have none to spare for the benefit of others. It is next to impossible to heal or benefit the diseased while under the influence of stimulants; and I should about as soon expect to be healed of disease by the bite of a rattlesnake as by the operation of a person steeped in the juice or impregnated with the fumes of tobacco, or whose olfactories were clogged with that abominable and filthy preparation of it called snuff. Abstaining from these, and from every excess mere gratification of a vitiated or perverted appetite, by becoming in a good measure Self-Abnegationists, with a real sympathy for the sufferings of humanity, and earnest desire to alleviate those sufferings, and a strong confidence in our own powers or the power of God within us, to heal, or at least benefit the afflicted, we can and shall exert a very powerful influence on all upon whom we operate.

In operating upon the diseased, it is not necessary, as some seem to think, to make violent and prolonged gesticulations; the less of this the better, for it has a deleterious effect on both patient and operator, wearying the one and exhausting the other. All that is necessary is a few gentle passes, and even these are of little or no account, only as helps to the will; for "the flesh profiteth nothing—it is the spirit that giveth life." Neither is it absolutely necessary to stand over the patient, nor to be in the same room, nor yet in the same house, but only to know something of his or her condition and surroundings. For remember, as already noticed, it is not the flesh or physical, nor yet the spiritual, but the divine through the spiritual that effects the alleviation or cure. Said Jesus: "go, thy way, thy son liveth."

I have now given my views on this subject, and I hope others will give theirs, so that it may be thoroughly discussed and brought before the public; for I believe the time is not far distant when this will be the only mode of treating disease; and I believe, too, that it will be far more efficacious than any former mode has been. I have for months been looking, in vain, for something on this subject from some of our great healers, but their time is probably too fully occupied.

Wm. Thompson.

Marengo, Ill., Feb. 24, 1866.

Letter from Washington.

Dear Journal: All true friends of humanity and progress must be gratified at the growing assimilation between the two great branches of enlightenment and reform, Spiritualism and anti-slavery. Indeed, the words are synonymous, as the one can have no real existence unaccompanied by the other.

The Anti-Slavery society has struggled for years, through persecution, contumely and every kind of ostracism from pulpit and press, until it now has the satisfaction of seeing the final abolition of chattel slavery by the laws of the land. The noble leader of that glorious cause, William Lloyd Garrison, has retired to the enjoyment of his ripe years, and glorious honors, won in defence of human rights through the columns of *The Liberator*, and through the labors of an entire life.

Now the field is still open, and the work is being most earnestly and efficiently continued and carried on by the "Anti-Slavery Society," marshaled by the eloquent and fearless Phillips, and their organ, *The Anti-Slavery Standard*, under the management of those able and zealous co-workers in the field of reform, Parker Pillsbury and Susan B. Anthony, who still recognize many forms of servitude—still perceive the distinction of caste, color and sex, existing in this country, and have resolved never to abandon the work until all kinds of human bondage shall perish to rise no more.

In a late conversation with the editor of *The Standard*, I was pleased to hear him mention with the greatest respect and fraternal feeling, The Religio-Philosophical Journal, and he said that he made more clippings and extracts from its columns than from any other exchange. This proves most conclusively the growing unity between the two causes, and shows how beautiful and useful our faith is becoming in the practical application of truth.

That your readers may know something more definite of the *Standard* and its history, I send an extra circular issued by "The Anti-Slavery Society" and request its publication in connection with this; also most earnestly solicit your co-operation and that of all friends of humanity everywhere, to sustain and extend its circulation. Wherever the Journal goes, there also should the *Standard* be found. The one unfolding the principles upon which freedom is founded—the other making practical the application of its glorious truths.

Yours, N. W. Daniels.

Washington, Feb. 18, 1866.

APPEAL IN BEHALF OF THE NATIONAL ANTI-SLAVERY STANDARD.

Dear Friend: The first number of The Standard was issued on the 11th of June, 1840. It was and still is the organ and the possession of the American Anti-Slavery Society. It had at that time several able auxiliaries in some of the States, themselves the organs and property of local Anti-Slavery Associations, not to speak of the *Liberator* which preceded them all.

All these journals, the Standard survives. Most of them, for variety of reasons, too soon ceased to be, and Slavery survived them. The *Liberator* was permitted to see the legal termination of Slavery by Constitutional decree duly ratified, almost in the hour of its dissolution. It had long proclaimed the Federal Constitution "a covenant with death, and an agreement with hell," pledged, as it had been by its interpreters, to the support and protection of Slavery. That covenant and agreement it demanded unceasingly should be broken. The closing days of the last year, saw at least a formal compliance with that stern but righteous demand, and the deed was solemnly and officially declared to be done, just as the sun of the *Liberator* went down to rise no more.

And so the Constitution can be the shield of Slavery no longer. For almost a century, human sacrifices have been offered in our National Capital more numerous and more dreadful than by all the world beside, and the Constitution has been the Scripture sanction and sanctification of the frightful worship. But now that abomination is ended, to the joy of earth and heaven. Whatever woes may betide the Slave, his chain of chattelism is broken forever; and in this consummation, one crisis in our holy enterprise is reached.

The first number of the Standard announced that it was "the official organ of the American Anti-Slavery Society." Its principles and objects were declared to be identical with those of that Society, as expressed in its Constitution, the second article of which affirms: "the object of the Society is the entire abolition of Slavery in the United States." The third article further shows, that "the Society shall aim to elevate the character and condition of the people of color, by encouraging their intellectual, moral and religious improvement, and by removing public prejudice, that thus they may, according to their intellectual and moral worth, *share an equality with the whites, of civil and religious privileges.*"

The Convention that framed and issued this Constitution, thus interpreted it, in what was denominated "A Declaration of Sentiments of the American Anti Slavery Society:"

"We believe and affirm—That all persons of color who possess the qualifications which are demanded of others, *ought to be admitted forthwith to the enjoyment of the same privileges, and the exercise of the same prerogatives as others.*

* * * * * * * * *

"We shall spare no exertions nor means *to bring the whole nation to speedy repentance.*

"Our trust for victory is solely in God. *We* may be personally defeated, but our principles, never. *Truth, Justice, Reason, Humanity*, must and will gloriously triumph.

"Submitting this Declaration to the candid examination of the people of this country, and of the friends of liberty throughout the world, we hereby affix our signatures to it; pledging ourselves that, under the guidance and by the help of Almighty God, we will do all that in us lies, consistently with this Declaration of our principles, to overthrow the most execrable system of slavery that has ever been witnessed upon earth—to deliver our land from its deadliest curse—to wipe out the foulest stain which rests upon our national escutcheon—*and to secure to the colored population of the United States all the rights and privileges which belong to them as men and as Americans*—come what may to our persons, our interests, or our reputations—whether we live to witness the triumph of Liberty, Justice, and Humanity, or perish untimely as martyrs in this great, benevolent, and holy cause."

It now remains to perform the rest of these sacred vows. Pledged to this high trust, without compromise or condition, the Standard is alone among the journals of the land. The slave, though unchained from his chattelism, is still among his old oppressors, as a lamb amid wolves. The Government does not regard him as an equal man, nor the religion as a brother beloved. Though he poured his blood freely in the carnage of three wars to save his native country, his right to full citizenship is still withheld. His right of suffrage, left to the decision of the States that have so long enslaved him, would be postponed, doubtless, till another war should shake the land with its thunders. And such seems the purpose of the President; and most of the leading politicians, in Congress and out, declare their willingness if not determination to sustain him in this step at least, of his terrible experiment. And the people, too, seem ready to accept such restoration, with the perilous peace it will bring. The press lifts no awakening voice. The popular pulpit, too, is dumb, or approves; and the Church, of course, is alike indifferent in most of her tabernacles.

Shall not this appeal, then, come to you with an intensity of earnestness worthy the mission we have to fulfil? Impressed in some degree as we are, with the dangers, impending and prospective, we desire greatly to enlarge the usefulness of the Standard, by extending its circulation. Can you not aid generously in the effort? If every subscriber would procure but one other, it would at once double our list. Many, with little exertion, could do more. The Standard should continue until the victims of slavery are elevated to the high table-land of citizenship; to the full fruition of liberty, equality, and fraternity. This circular is sent to you, in the confident hope that you will co-operate in this attempt to make its existence co-extensive with the need of it. We can offer you no reward or inducement, but the consciousness that a good work has been done, or attempted, in the name and on behalf of humanity.

The price of single subscriptions is three dollars a year. Clubs of ten copies, two dollars and fifty cents each, and of twenty copies, two dollars. Subscriptions and remittances to be directed to Parker Pillsbury, editor of the National Anti-Slavery Standard, 48 Beekman street, New York.

In behalf of the Executive Committee,

Parker Pillsbury.

Letter from A. M. Hickox.

Dear Journal: As I learn from your columns that you are soon to send *The Bouquet* upon its mission, as a laborer in the great field of reform, and that it contemplates visiting numerous families periodically, in various sections of our country, and that it designs more particularly to direct its labors to the elevation of the children and youth of our beloved land, and as myself and family feel desirous of being among the favored number who may receive such periodical visits, I herewith enclose the requisite amount to entitle me thereto.

The necessity and importance of a periodical publication in the ranks of Spiritualists, devoted to the interests of the rising generation, cannot be duly estimated, and verily I feel disposed to rejoice and give thanks to the Divine Father, that He, by His ministering spirits, has moved upon the minds of some to engage in so glorious a mission—a mission which I trust will emancipate vast multitudes of children and youth from the chains of bigotry and superstition which a false theology has fastened upon them. Yes, I hail this contemplated publication with emotions of joy, and devoutly pray that good ministering spirits from the bright Summer Land may watch over and wisely direct its movements.

Please direct *The Bouquet* when it makes its appearance to me. Yours,

Alonzo M. Hickox.

Conneaut, Ohio, April 9, 1866.

Letter from New York.

Dear Journal: Welling up from the depths of my heart, goes forth my earnest encouragement to all workers for the good of humanity. I feel that the time has fully come, brothers, and the recognized needs of the world demand the permeating influences of truth, to be disseminated by every true woman and man. Man, for 1800 years (at least) has selfishly ruled and held dominion over woman, till effeminacy, helplessness and a practical ignoring of the high purposes of her creation, have come to be considered the crowning purpose of her existence. She lovingly, confidingly, trustingly has leaned upon him and permitted him thus to enslave her, body and soul. In "the old," that condition still exists; in "the new," true men are willing, aye, anxious, that woman, the equal (at least) of man, shall take that place in the scale of being, which the Infinite Father mind (not man,) has allotted to her, the criterion of adaptation and fitness being equal ability with her brother man. Woman has her rights, they are founded in justice. Man has his, they are founded in the same principle. Nor until we as reformers, are not only willing, but we demand and work for its accomplishment, that woman shall have, because justly entitled to, at least, the justice forced from the grasp of selfishness and religious cant and hypocrisy for the colored race, we fall far short of our duty to our wives, mothers, sisters and daughters. A few souls (comparatively few) more lost to reputation, (make the distinction between this and character,) and worldly popularity, than the more timid ones, are advocating justice to woman. 'Tis well, 'tis noble, 'tis true, 'tis just in them thus to feel and act; but brothers the time has come when woman must come to her own rescue, and not only ask, but demand, justice to herself and her daughters.

The coming generations upon whose shoulders must fall the mantle we prepare for them, should have the satisfaction of knowing that it came from men who saw and dared to battle for justice to their mothers; then, indeed, may we hope for scions worthy of their pedigree, an honor to the mothers who bore them. The world moves; children are born, live and pass away from infantile conditions, some into life and usefulness, others into positions of use in the spheres beyond, and the effort of developed minds is to benefit the condition of these transition elements, and 'tis well. But in all external experiences and manifestations in the animal or any of the lower kingdoms, we readily appreciate and conform to the law by developing the conditions of the produced, by acting in keeping with the law in its application to the source from whence that product comes, the determining and all powerful influence of the ante-natal condition of earth's children seems to be lamentably overlooked by the masses. How many women are asked to sit within the sound of man's utterances, so crude and undeveloped, as to shock every intuitive recognition of their souls of the higher, truer, nobler truth; from the low status of the halls of our national Legislature up to the declamations of reformers in conference gatherings, with the seal of inequality (as fatal as the fabled mark of Cain,) placed upon their lips. The truth is wrapped in selfishness, ignorance and bigotry, and woman, all up and down the land, is crying from the depths of her soul for justice. Shame on us, lukewarm reformers, frivolous philosophers, talking of truth, advocating justice. Let us as men, true men, arouse, and as we claim to be living, working for humanity, demand that the generations being born, from whom we expect and look for the carrying forward of the effort we are making, shall be the representatives of that enlarged freedom, justice and truth, which only can come through the impartation of those principles to their origin, the mother.

To have for our children, noble, truly developed souls, we must see to it that they take in those elements with the mother nourishment of their earlier years. The law is clear and plain to the observer, that no existence has completeness save in the association of the higher positive and negative influences, so that the combination of the highest female and male elements produce corresponding results, and in order to effect the greatest results for truth, we must labor to develop those elements. The time has come when the better, (and by this I mean the nobler) are willing to concede (at least,) that what man has in him of the elements of success, woman has also the right to apply in the same direction if possessed of them. To my mind the time is clearly at hand when women should meet in convention, and there by exchange of thought and the presentation of plans, so concentrate their influence, that when they present their demands for justice, through the representatives of the people, at the head of government, the slimy creature, who for policy, or through prejudice or bigotry would dare to raise his voice in opposition to the demands of American women, coming with the earnestness of their souls and asking for their rights, demanding justice, would seek a hiding place from the searching eye of the Goddess of Liberty for the injustice, the insult he dared to offer to her daughters. Let the women—the noble, true, women of America, the pride and glory of our land, the saviours of humanity, meet in convention, and by the honesty of their purpose and the justice of their demands, show to the world, that whether the perpetuation of the republican principles of this country and government, are to be entrusted to the hands of American freemen, will very much depend upon the justice guaranteed to American mothers. Will you inscribe upon a column of your commendable and efficient truth-sustaining and error-correcting Journal, Justice to Woman!

Yours for the highest truth, G. W. T.

New York, March 9, 1866.

Letter from Mrs. Stowe to Mrs. Brown.

My Good Sister: Your short but welcome letter, directed San Jose, has just reached me at this mountain city, also the Journal. Many thanks. I will present its claims to the people. I arrived here day before yesterday after a terribly tedious journey of thirty-four hours' ride.

That the many lecturers in the Atlantic States may know a little of pioneering in California, I will describe my journey from Nevada City to this place.

I took stage at four o'clock Monday morning, arrived at Colfax about nine. We there left the coaches, or rather mud wagons, and the passengers, about twenty in number, mounted the horses—stage horses—while mules packed our baggage. In this way we rode to Dutch Flat, trotting most of the way, and I tell you old stage horses are not the easiest riding animals in the world. We passed over the roughest road it has been my fortune, or *mis*fortune to travel. This mode of conveyance made me so lame that I thought it impossible to proceed farther. Another, and the only lady passenger besides myself, was completely used up.

Here we tried to take dinner, but could find nothing eatable. We were piled again into the mud wagons, in which we proceeded about twenty-five miles, where at about eleven at night we took supper. I could coax down only a cup of tea. It had now commenced storming, a kind of half rain and half snow. Here the mud scows were exchanged for sleighs—open sleighs—no robes nor blankets, nor anything else save a little straw, (and that was already wet,) for the comfort of the passengers Luckily for me a friend presented me with a blanket before I started, otherwise I should have perished there in that storm, on the very summit of the Sierra Nevada. The sleigh I was in (many of the passengers had not the courage to go through, or rather had the good sense not to go) contained only one other passenger. Thus we passed over fifteen miles more, when the mud wagons were again brought into requisition.

These stages are drawn by six horses. They drive very fast, in order to make time—and it was with great difficulty that I could keep my seat, and the latter part of the journey I could not, I was so completely exhausted.

We passed over twenty-five miles more, and arrived at this city about 2 o'clock, P. M., Tuesday. I attempted to eat, but could persuade nothing to remain on my stomach. I sought the bed for rest, but so severely had I been bruised and chilled, that this was denied me until late Wednesday morning, when my ever kind spirit friends soothed me into a quiet, refreshing slumber.

Late in the day I tried to arise, but could not, I was so lame, and I found that my limbs and body were covered with patches of black and blue, occasioned by bruises received in my late ride. To-day, Thursday, I am much better, but it is with difficulty that I can walk. I shall not be able to commence my lectures for a week.

What think you, you big, strong men lecturers, who ride in the easy coaches on the "rail" in the Atlantic States, to your appointments, and receive a mere pittance therefor. Come to this coast, and let a "weak, defenceless woman" put you through over these mountains in a little pioneer exercise—it will do you good.

I have been lecturing with good success during December, at Petaluma and vicinity; January at Sacramento. Here the assembly unanimously voted me the assembly hall to speak in—a thing they denied Emma Hardinge, so you see the "world moves."

February I spent in Nevada City. This month and April I spend in this city and vicinity. I have done much hard work this winter, and there is much more to be done, and I hope I shall be able for my share of the task. Oh! how I would like to rest awhile in my own little happy home; but the demand is so great, the people are so anxious to hear of the glorious gospel of Spiritualism, and the laborers are so few, that I know not where to stop, and I do not expect to till I wear out.

Oh, you strong and robust lecturers, who pine and grumble at your meager support in the East, will you let two frail workers (Mrs. Cuppy and myself) do all the hard labor on this coast? Here is a rich field for the true laborer.

I have met your sister, Mrs. K., and like her very much; but my many duties have prevented me from calling on her, but I shall do so at the first opportunity.

My good sister, I wish you were here to share in the great work to be done here, as well as the rich harvest; but you have another work to do, and a great one, too. Do you not think of coming out some time to see that good sister? Many a soul would welcome you.

Our sister, Laura Cuppy is doing a good work in San Francisco. I send back through your Journal my love to my many warm friends in my old field, the beautiful Northwest.

Yours for truth and progress,

C. M. Stowe.

Letter from New Orleans.

Dear Journal: Were we of this below-water mark city in a realm of ideas rather than the refuse of materialism, it would be less surprising for us to claim space in your columns, always hallowed about with "the pale cast of thought." We would like to tell you of the grandeur of the work which one of your band has been accomplishing here. In going from dark loathsome alley to alley, one would almost imagine the realization of some of the Christ-child legends we read in German lore—instead we find that Dr. P. B. Randolph has been living with all the might of his powerful Rosicrucian faith two years of his life to these poor, woefully, yet not totally depraved emergees from a direful servitude. In different parts of this wondrous Gomorrah he has been diffusing those immortal

summer-land theories that change monads to men and women. Even by our most materialistic pedagogues, he is acknowledged to be peerless as an instructor, an infuser of God-life into downtrodden clay. Not only has he delivered lectures here that certainly were transcendent in sentiment, and expressed in all pure glowing simplicity, but he has organized Moral Police Associations, Children's Lyceums, and several very successful schools. A short time ago his pupils gave a very elegant entertainment at the New Orleans Theatre. Ah! thought we, what strange energy has this man, that maketh even these ignorant many colored little ones, only a few months ago slaves, so completely ready to appear before a promiscuous audience, including as it did several generals and their staffs, and present the beauties of the thrilling scenes prepared by himself for the occasion. The grace of their attitudes and gestures, and the correctness of their intonations and articulation were certainly marvelous. Many of the songs as well as some of the music, were of Dr. Randolph's composition. The gorgeous beauty of these miscegens appeared to exquisite advantage beneath the weird glare of the "red lights" in all the tableaux; especially radiant however was the Apotheosis of Liberty.

The best thing we can say of this high-toned affair is that it was a complete radiation of the kaleidiscopic character of our brother. At last we have a crisis in the educational affairs of this department. Only fifteen hundred out of five thousand children, and twenty-five out of one hundred and fifty teachers, are retained in our city schools. This is for the reason that the Government, for want of funds, is obliged to withdraw its pecuniary support, therefore our schools are on a pay basis. It is rather trying to these people who have had so long to pay taxes for the education of the whites to be doubly taxed for their own ascent up the preparatory hill of their manhood's acknowledgment. "Yet ever the right comes uppermost," and these schools have cost too great a sacrifice of brain and being, to prove a failure. Dr. Randolph, who was principal of the Gen. Baird school, than which this department boasted no better, has resigned, in order that the salary might save some noble female co-laborers from impoverishment. He has gone on an educational mission for the second time to the Lafourche region, where the vindictive rebels threatened him with a dire vengeance.

The doctor has put his whole soul in this work of education in New Orleans, and has had such wondrous influence with the military "powers that be," both here and in Washington, and is so near the fruition of some of his grandest ideas that it scarcely seems possible for the arch to hold without its keystone. Little children who entered his school without knowing their alphabet, and in one month's time could read in "Second Reader," tell you with their intense Creole French, that "La bon Du Medicine has gone." Raphael died before he finished his painting of the Resurrection; Hahnemann before the printing of his Essays on Immortality, and Paschal B. Randolph may complete the demonstration of his theory, "that man may be what he wishes if he is a faithful disciple of the try-belief," in the Beyond. He has been employing all the leisure he could create in writing the sequel to that work of his, which probably contains more of literary pre-Raphaelite foliage than any work of this time. All we get on earth is but a part, the duplicate being stereotyped in the Thought Realm on the other side. "The good that men do lives after them," even when that good is intermingled with evil, as quartz with gold. How seraphic the immortality of that excellence which is the outgrowth of pure disinterestedness! EDMONIA.

New Orleans, February 14, 1866.

Letter from San Francisco.

DEAR EDITOR:—I greet your youthful, promising JOURNAL with a holy kiss and fraternal embrace, being greatly pleased with its appearance, as well as highly gratified by the frank, manly course it has marked out for itself in regard to other and older publications in the same field of enterprise and usefulness. The world of Spiritual readers is rapidly widening and enlarging on all sides, creating a sure demand for just such high-toned, truth-loving, fair-dealing journals as the *Banner of Light* and the RELIGIO-PHILOSOPHICAL JOURNAL; and were our people as liberal as they should be towards the cause in which you are so heartily engaged, four instead of two, such journals would find ample support in our rich and highly-favored country. It so happens, however, that as we become disenthraled from the teachings of old theology, where we were made to support heavy burdens in the shape of expenses, we at once seem to feel that we are to be henceforth free from all tax for mental food; and that the best of all religions the race has yet witnessed requires no sort of pecuniary aid whatever. This is all wrong, and unphilosophical in both theory and practice.

Spiritualists, above all other religionists, fail in the proper appreciation of an essential feature of their beautiful faith, when they consent to live meanly selfish lives. Spiritualism must stand up side by side, and walk arm in arm with science, which seeks truth wherever it may be found, for the noble purpose of making us free in every faculty and quality of our being. Selfishness is one of the many bondages of an unenlightened, uninstructed mind. The civilized world, so far as acquainted with the matter, accords a high position to the people of this State for their exalted and practical ideas of generosity and magnanimity. The people ask for no prouder title than this, seeing that it furnishes a passport for honorable consideration wherever a Californian may travel. And yet we, like all other of the States, can turn out as contemptible individuals as crawl on the earth. The munificence of the people of San Francisco manifests itself in both public and private acts of charity, though much of the almsgiving has ceased since the inauguration of a body of men, chosen for the purpose of ascertaining the wants of the poor unfortunates and supplying their needs. The amount of money annually contributed to benevolent purposes in this city is surprisingly large, to say nothing of the heavy amounts carried away by persons who visit us as actors, singers, showmen, etc.

I am proud to say that the Spiritualists of this city have no reason to be ashamed, as regards liberality towards sustaining the cause of Spiritual truth and the Harmonial Philosophy. They have done nobly in times past, and continue to do all any community are called upon to do. To this fact Miss Emma Hardinge, Mr. Mansfield, Mrs. Ada Hoyt Foye, and Mrs. Laura Cuppy can bear me witness. The last named is much of a favorite, and very justly so, for she is devoted to truth and holiness, winning her way to the innermost hearts of this people by her love of humanity, and womanly gentleness of disposition. She has publicly announced that she will not lecture where a fee is demanded at the door, adding that it was right that the gospel of peace should be freely given to all without money and without price. Her audiences have increased with each month, since her arrival among us, so that we have been happily obliged to leave the hall she found us in, and procure one of double the capacity, which is often filled to overflowing and inconvenience. Our present prominence subjects us to an occasional growl from some one or more of our city papers, as some one with an unbalanced mind talks loudly in the streets about the spirits, and becomes an inmate of the city lock-up, preparatory to an examination and transmission to Stockton Asylum.

Mrs. Ada Hoyt Foye, who will no longer give either public or private seances, has left us on a visit up among the mountains, big trees, and mining districts of this State; when last heard from she was at Nevada City.

Mrs. Cuppy gave a lecture last evening, the 8th of February, for the benefit of the friends of progress, although she was quite indisposed, which was plainly perceptible in her speech and manner; she nevertheless gave us a good practical discourse on the morals of society, as seen and felt to-day. Many of the points made were so truthful to our experience, that a tremor of approval could be felt.

I shall write you from time to time, and my best wishes for your success are yours.

J. D. PIERSON.

San Francisco, February 9th, 1866.

Letter from Davenport.

DEAR JOURNAL: The truth and liberality of thought and feeling that is manifested in the production of your pages is appreciated in this place by a few only, who are inquiring minds, but to *them* it is as a drop of gold in a caldron of dross—a ray of light penetrating the gloom of sectarian bigotry. Although the spirit of free thought and investigation is manifested but little publicly, there is a deep and earnest desire among the people to look beyond *church* gospel. Some have the courage to express their opinions—others are so utterly weighed down by their early education that they dare not acknowledge their belief—fearing to arouse the ire of their fellow members of the church.

The Spiritualists here at present are not sufficient in number to attain any great object, but have made an effort, by procuring the use of a very suitable hall for each Sabbath, in which they purpose having lectures, and eventually will organize a Lyceum for the expression of untrammeled intellect. During the year past the number of lecturers here upon the Harmonial Philosophy was limited. Leo Miller, with his calm and earnest manner of expressing truths, and Mrs. Wilhelm, with her true womanly dignity and grandeur of thought, being the only ones we have had to refresh the intellect upon that subject. But we look forward to the arrival of Mr. Hayden, with the anticipation of enjoying a course of lectures that may prove of interest to all.

Liberal thought is gaining ground, yet old theology is still flourishing, and with what sublime beauty (?) it is illustrated occasionally throughout the so-called Christian world. An instance of the kind took place here a few hours ago. The grand farce was enacted, *not* within the pale of the sanctum sanctorum, but the broad and crystal field which the Mississippi river now presents, was the scene of action—having the advantage of producing a free exhibition, as there were no boxes to rent. The performance consisted in ducking about a dozen of the flock; amongst this number could be seen the delicate form of childhood; the weather being extremely cold, by appearances it was productive of anything but Christian feelings in the heart of some of those devout converts, (poor deluded victims of priestcraft!) None can foresee the result of such unwarrantable conduct upon the physical system; perhaps sickness and death will ensue, and then the stereotyped phrase "the will of Providence" will be drawled out by some of the self-righteous brethren, or some remark similar to that which was made, a few days ago, by an influential advocate of old theology. As we were admiring the portrait of a beautiful little child that had passed away, he remarked, "the Lord has taken it from those who loved it, because they worshiped it more than they did their God," and he quoted the Bible, "Thou shalt have no God but me."

What religion! What Christianity! Oh, ye Christians, how nobly ye fulfil your mission! With what fervency ye obey the precepts of Him whose name ye delight to reiterate. Truly thy reward must be great!

Oh, Father of mercy and friend of the lowly, we long for the glorious light of heavenly truth to dispel the gloom and darkness of sectarian bigotry, that man may live up to the dictates of his better nature, and no longer be held in bondage by a mockery from which the soul's innate cognizance of truth and justice shrinks with disgust and sorrow. The progressive mind hungers for knowledge and truth, and is offered a stone. The sympathetic heart goes out in kindness to all, and in return receives cold mistrust. The unbiased mind that dares acknowledge its perceptions of justice and truth, is branded as an infidel, and looked upon with scorn by those whose souls are too small to comprehend the teachings of that noble emancipator of eighteen hundred years ago, whose teachings they profess to advocate.

"Such is life," and to him of the liberal mind, if not the possessor of what the *world* terms an education, and a plentiful supply of worldly wealth, (which is usually considered the standard of worth, and the only means by which he may retain his independent position,) life seems of but little value; and he becomes misanthropical, and philosophical, questioning every doctrine, every creed and theory.

Man, what art thou? with all thy powers of thought and feeling, and aspirations that yearn for something more pure and noble than this sphere can give; with thy strength of soul prompting thee onward and upward—still governed by surrounding circumstances beyond the power of man's will to control, which crush out the germs of peace and happiness, leaving but a wreck of poor humanity, an abode for misery and despair, and causing the spirit in its anguish to question the justice and power of its Creator! Man—incomprehensible being—a link between beast and angel, ignorant of his own origin and destiny—the recognized ruler in the world, yet a slave to all. While he acknowledges his own insignificance, he feels that he is a link in the chain of the grand and boundless creation. All, all is a deep, dark mystery!

Yours for truth,

J. J. JONES.

Davenport, Iowa, Feb. 25, 1866.

True religion, says Bayard Taylor, is never spasmodic. It is as calm as the existence of God. I know of nothing more shocking than such attempts to substitute rockets and blue lights for Heaven's eternal sunshine.

The largest number of colored troops in service at any one time during the war, was 123,156.

Religio-Philosophical Journal

CHICAGO, APRIL 28, 1866.

OFFICE, 84, 86 & 88 DEARBORN ST., 3d FLOOR.

RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION,

PUBLISHERS AND PROPRIETORS.

GEO. H. JONES, Secretary. S. S. JONES, President.

☞ *For terms of subscription see Prospectus on eighth page*

"The Pen is mightier than the Sword."

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We appeal to our present subscribers to exert themselves to extend the circulation of the RELIGIO-PHILOSOPHICAL JOURNAL. You know its worth, and by this time must feel that you are warranted in saying to your friends that it is a paper not only worthy of patronage, but financially sound, and that subscribers will be sure to get the paper for the full length of time for which they subscribe.

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Connecticut in Ye Olden Times.

Philosophic, philanthropic and religious readers of the JOURNAL, we have been exceedingly amused by the perusal of an old book, dragged from the dusty shelves where the hopes and expectations of authorship molder to oblivion, and the worm and moth strip the dross of the work, and leave like the tooth of time, nought but the spirit. As you probably never have or will read this book, because it is nowhere sold, and because you will be interested, and because we want, out of charity, to preserve the author's fame, (hoping somebody will do us the same kindness,) and knowing that this will be its last faint echo; and, lastly, because we hope to wring out of it somewhat to our own honor, we have sat down to labor with the pen:

The book is "A General History of Connecticut. By a gentleman of the Province, (Rev. S. Peters,) London, 1781."

The author has become heartily disgusted with the unbounded and ungoverned fanaticism of the Puritans, and his words have a piquant, bitter zest, that is amusing.

The persecuted Puritan of England, no sooner finds himself on American soil, than he proclaims his freedom. A new, vast, and unexplored wilderness, filled with savage beasts and men, is before them all; a wide ocean separates them from their enemies. They own the world they carry by conquest. "Why should king or parliament tax them? By the valor of their own arms have they obtained their own, without kingly help, and by their own arms they will hold it against all usurpation." At other times they plead their Charter, as the one only thing needful to prove their right of land even to the South sea itself." This unbounded self-reliance and egotism is the bane of our English author, but who, even thus early, when only a handful of ragged men and hungry children struggled with the wilderness, cannot see the spirit of the revolution? Those souls, and the offspring of such, will never submit to foreign control.

It is a remarkable fact, not to be found in the pages of any history, that those persecuted exiles were of Anglo-Saxon stock, strained, as it were, from the Celtic blood of England. The Saxon all over the world is a Protestant, the Celt a Catholic. It was a question of race, as well as of religion, and we may thank the invincible Power which controls the acts of history after a divine plan, for the wonderful combination of causes which first planted on our shores a colony of men of purely Saxon thought.

For a time they were beside themselves. Reason was overturned by the strangeness of their position.

Connecticote, the Indian king, ruled a powerful nation. He must be dispossessed. They imagined themselves the children of Israel, and they rushed to drive the idolaters from the promised land. After accomplishing this they were assured that they were "the vine" of the Lord, predestined to overspread the continent. Each little settlement formed itself into a church. At Hartford they adopted the following tenets:

"That Christ has conveyed all power to his people, both in church and State; which power they are to exercise until His return; that all other kings, besides Christ and his elected people, are pestilent usurpers, and enemies to God and man; that the members of the church are all saints; that without liberty from the Prince or magistrate, the people may reform the church and State."

Their code was anomalous. It was never allowed to be printed, but it has attained a wide fame under the title of the "Blue Laws." Some of its articles are curious:

"No one shall be a freeman, or give a vote, unless he be converted, and a member in full communion of one of the churches allowed in this Dominion."

"No man shall hold any office, who is not sound in the faith. * * And whoever gives a vote to such a person, shall pay a fine of one pound; for second offence he shall be disfranchised."

"No food or lodging shall be afforded to a Quaker, Adamite or other heretic."

"No priest shall abide in this Dominion; he shall be banished, and suffer death on his return. Priests may be seized without a warrant."

"No one shall run on the Sabbath day, or walk in his garden or elsewhere, except reverently to and from meeting."

"No one shall travel, cook victuals, make beds, sweep house, cut hair or shave, on the Sabbath day."

"*No woman shall kiss her child* on the Sabbath, or fasting day."

"No person shall buy or sell land without permission of the selectmen." "No minister shall keep school." "A debtor in prison, swearing he has no estate, shall be let out and sold to make satisfaction."

"Whoever brings cards or dice into this Dominion shall pay a fine of five pounds."

"No one shall read common prayer, keep Christmas or Saints days, *make mince pies*, dance, play cards, or play on any instrument of music, except the *drum, trumpet or jewsharp*."

"Every male shall have his hair cut round."

"If a man strikes his wife, he shall pay a fine of ten pounds." "*Married persons must live together or be imprisoned.*"

New England may well blush for this early effort at jurisprudence. This was one of the most bloody codes ever written. Fines, banishment, whipping, torture, cutting off ears, and death, were its penalties. The Puritans were weak men in Old England, but strong in New, "when they out-poped the Pope, out-kinged the king, and out-bishoped the bishops."

A pretty story is told of a Quaker, who, as a blasphemer, had been whipped, branded, burnt in the tongue, set on the gallows, banished, and on his return sentenced to be hanged. "Dost thee not think," said he to his judges, "that the Jews, who crucified the Saviour of the world, had a *charter?*" A story is told of Whitfield, on his visiting New London in 1740. He cried "Repent—do violence to no man—part with your self-righteousness, your silk gowns and laced petticoats; burn your ruffles, necklaces, jewels, rings, tinseled waistcoats, your morality and bishop's books, this very night, or damnation will be your portion before the morning's dawn." The people were so frightened that the bonfire was immediately made.

Perhaps the people of Norwich would not agree with this reverend's opinion of their ancestors. "Twenty years ago, I told you, that you were part beast, part man, and part devil, at which you were offended. I have thought much about that expression, and for once find I was mistaken. Behold! I now tell you, that you are not part man, and part beast, but wholly of the devil."

At Saybrook the Rev. George got the notion into his head that he could make a miracle as well as Joshua, and at once convince the gaping crowd of his divine mission. He perambulated the walls of the fort three times, horn in mouth, and then commanded them to fall! They stood unmoved. If he had consulted Joshua he would have sapped them with spades first, and then the Lord would have helped him! Then he cried aloud: "This town is accursed for not receiving the messenger of the Lord; therefore the angel is departed and the walls shall stand as a monument of a sinful people." Then the great disappointed boy "shook the dust from his feet and departed." He had proved himself a sham.

The story of Putnam is curious. He was awakened by the voice of his favorite pig, which a bear was dragging into the wilderness. He started at once in pursuit, snatching a billet of wood by the way. Through the sounding forest in the darkness, guided only by the voice of his darling, furious with indignation, he ran. The bear entered her cave and Putnam after her. He soon saw that the game had "changed base." It was a change for an object, and she charged down on him like a fury. He met her, determined to have the pig or die. A well-timed blow decided her fate, and of her two cubs, and they were all ignominiously dragged out. In the morning the neighbors declared the exploits of Sampson or David had been exceeded. They made Putnam a lieutenant, a captain, a major, and colonel. He was so reckless, the Indians called him son of Hobbamockow, or the devil, so that when they captured him, they dared not kill him, but tied him to a tree where for three days he remained without food or drink. Then they sold him to the French.

These rude settlers valued strength. But brute power was the great need to meet the forest and its denizens, and they at once became loyal to those who possessed this requisite. Wethersfield, even in that early day, was famous for its onions. We are mainly told that the beauties of that town always have, annually, a silk gown, which they purchase by growing that delectable vegetable.

It was proposed to have the general Assembly grant a charter to regular physicians, because there were so many quacks. That sage body declared, however, "No medicine can be serviceable without the blessing of God. The quacks never administer any medicine until the minister has prayed for a blessing; whereas the learned doctors say that the blessing is in their physic, without the prayers of the ministers." One doctor proposed to try a dose of arsenic on a patient, and see what the prayers of twenty ministers could do. He was persecuted as a profane man. The quacks and the ministers had their way.

The Indians held a "pow-wow" on the seashore at New Haven. The Puritans plainly saw devils dancing with them. The ministers went out to "lay" them, but they "would not lay." At last the "Episcopal" succeeded. At this they were astonished, but at once saw by it, that his power proceeded from the devil, and were more ready to persecute.

Litigation run wild. There were 30,000 cases in the higher courts in a year, and the lesser tribunals were crowded. It was the very paradise of lawyers. These great children were wantonly infatuated with freedom. They scarcely knew how to control themselves. But from this agitation, this wild, rude strength, the grandest achievements were to flow, and the result of the "dabblings in law," was the judicial education of the people, enabling them to comprehend their exact position, construct the noblest charter of freedom the history of the world has ever produced.

They came by contention in the new atmosphere of the wilderness, to understand the relations of man better than the profoundest sages of Europe, and capable of erecting a mighty nationality of freemen.

The Religio-Philosophical Journal in North Chicago.

We would call the attention of our friends living in the North Division of the city of Chicago to the fact that Mr. Geo. A. Macomb keeps the JOURNAL for sale at his news stand, No. 40 North Clark st. Mr. Macomb's stock of books, stationery and notions is large and well assorted, and those who visit his store will not regret it.

Dr. L. P. Griggs.

We learn that Bro. Griggs will be in Chicago the first week in May. He will be heartily welcomed.

How is Knowledge Acquired?

"Advantages of knowledge and the love of it: First, that it can be acquired; secondly, that it can be retained; thirdly, that it can be increased; fourthly, that it can be imparted; fifthly, that it can be made a source of satisfaction and happiness to ourselves and others."—ACTON, p. 156.

How, or in what way do we acquire a knowledge of facts and truths? Is it not through the instrumentality of the senses and the exercise of reason? Are not the five senses the avenues or conductors by which we gain a knowledge or a belief of physical facts? How do we acquire a knowledge or belief of moral or spiritual truths? Is it not in the same way, with the addition of a conscious perception of them? Is it not by the exercise of our spiritual power, our consciousness of what is right and wrong, and our spiritual perception of what is true and what is false? In both instances does not evidence settle the question, whatever it may be? Is not evidence then the power that does the work through the medium of the senses and reasoning faculties? Must not the nature of the evidence then be suited to answer the inquiry, whatever it may be, and competent to settle it, whether it be a question of knowledge or belief?

Knowledge and power are for all human purposes, attributes to be acquired; separately they are not always co-existent, nor absolutely dependent one on the other.

Knowledge is the perception of, or the ability to perceive things, facts, truths and falsehoods, imaginations, visions.

Power is the ability to act on such perception and vision, or without such perception, blindly. It is a common saying, that "Knowledge is power." Is it a truth? "that is the question." Is not knowledge one element or attribute by itself, independent of power? Is not power a faculty, quality, element or attribute by itself, independent of knowledge? Are they so connected that they must always act together? Can it even be said in truth, that knowledge gives power? Can it, except in one single instance, only be said that knowledge is power, which instance is, the power barely to know itself; that is the power merely to know its own knowledge? May not power be a dormant faculty except when called into exercise? Is it not the office of knowledge to point out the way and means to the right exercise of power? Is it not the part of wisdom to rightly and wisely direct that exercise? Is there not almost an endless variety of powers, and are not many of them exercised very badly, and many of them very happily and wisely? Are not many of them exercised unconsciously? Is power always exercised when known? If not, do they not exist and act separately? And if they exist and act separately, are they one and the same thing? Is it not the office and duty of knowledge and wisdom to tell and advise when, where, how and what power to exercise? The Almighty is said to have the attributes of knowledge, wisdom, power, goodness, justice and truth, and so far as we have those qualities, are we not so far like him? Knowledge is one of the attributes of the Almighty. Power is another of his attributes.

If knowledge is power, one and the same quality, element or principle, they could not be two separate and distinct attributes. Each attribute of the Almighty, although in some sense connected with all the rest, is nevertheless in, of and by itself, one power acting by itself, although connected with other powers acting in different directions.

Some metaphysical reasoners say, there is a very palpable difference between foreknowledge and foreordination, although believers in foreordination. They say the Almighty can and does foreknow certain things and events, without having foreordained them.

Wherever there is a union of knowledge and power, wonders can be performed, and all things possible can be done. Wherever there is a deficiency of either, it will lack so much of the ability of performance. So far as such union can be attained, it is above all things most desirable, and worthy the highest aspirations and efforts of inquisitive man. Scientific inquiry opens the way, and the love of wisdom will lead the learner.

ILLUSTRATION.

If knowledge and power are one and the same thing, why is the conjunction *and* placed between the two words? The conjunction *and* is used to connect what would not otherwise be connected. It is either properly or improperly so used. If knowledge is identically power, then it is improperly so used, otherwise it is rightly so used. Again knowledge and power are universally admitted to be two of the attributes of the Almighty, and if two, then more than one.

There are great varieties in kinds and degrees of knowledge. There is a great variety in the kinds and degrees of power. And these degrees in knowledge are very different from the various degrees of power, and of course, cannot be the same.

Is it not readily seen that there are multitudes of cases, in which a knowledge of certain true matters of fact exist or is possessed, and yet without any power to act in relation to them, as that knowledge might lead to wish, advise or direct? Are there not numerous instances in which the power to do certain acts exists or is possessed, but cannot do, for the want of the requisite knowledge?

The error of the Proverb that "Knowledge is Power," results from the imaginary combination of both, and then declaring that one of them is the other. The little proverb has undertaken too much and cannot carry the load, for the want of adequate power.

Knowledge and power combined and acting together, can indeed perform wonders, and by the aid of another attribute of the Almighty, of wisdom, could provide for and supply all human wants beyond all present human comprehension. Acting in conjunction, they would be limited only by the extent and degree of the several elements so combined. Competent knowledge can show how power may be best exercised to accomplish the desired object.

Knowledge, the sensual, mental or spiritual perception of things. Power, the ability to do things.

The Little Bouquet.

We cordially invite all who are interested in the *Little Bouquet*, to contribute for its columns what they may feel disposed. Especially would we extend this invitation to the young; do not be afraid because you cannot spell all the words correctly, and construct the sentences grammatically; we will help you in those matters and put your thoughts in good shape. What we want is to get a variety of thoughts from different minds, get up an interest in the *Little Bouquet* so the little ones will look eagerly for the arrival of the next number, feeling sure they are kindly remembered. We would here say to those sending us enigmas, charades, puzzles, etc., that they must send the answers with them, else, however meritorious, they will never see light; also keep a copy if you want it, of every contribution you send, for we shall not attempt to return the manuscript of those we reject. Send

your contributions along, no matter on what subject, so long as they will interest the little ones. Do not be too prolific, but write short articles, to the point, and on one side of the paper only. Address, *The Little Bouquet*, P. O. Drawer 6325, Chicago, Ill.

Our Bookbindery—Progress of our Work—Capital Stock—What we Aim to Do.

Within the past week we have purchased Neeramer's bookbindery, the largest and best establishment of the kind in this city. We are now prepared to receive orders for every style of bookbinding known to the art.

No pains will be spared to do all our work in a manner and on terms which must suit customers.

In starting a bindery we followed the same line of policy that we did in the commencement of the printing business. It is generally known that immediately upon procuring a Charter from the Legislature of the State of Illinois, the CORPORATION purchased the best and most largely patronized printing establishment in the city of Chicago, and indeed the best in the Northwest, (J. S. Thompson's establishment,) and proceeded to operate to the full extent of its capacity from the first day of entering upon business. Although that was comparatively a new establishment, everything having been purchased within two years, and sufficiently extensive to do a very large business, yet we have been compelled by a continual demand from the old and numerous new customers, to increase our facilities for doing work to the extent of many thousand dollars. So now in like manner we have purchased the Neeramer bookbindery with a large amount of business already on hand, and have secured the services of the former proprietor, (Mr. Neeramer,) as we did Mr. Thompson's, when we bought him out, yet we already see that we shall have to enlarge the bookbindery immediately to meet the greatly increasing demand for work that will be required of that department of our Corporation.

To do that, of course we must continue to increase the capital stock of the Corporation. To do business we must have the means to do it with, but on that score we have no reason to complain. Liberal minded men and women in different parts of the country have thus far fully appreciated the great work that Spiritualists and other reformers are called upon to do, and the indisputable fact that the money they invest will yield a handsome profit, and they have promptly responded to our calls for subscriptions to the capital stock.

But for this promptness we should not have been able to have started our bookbindery on so large a scale. A power beyond the material plane, which Spiritualists can fully appreciate, disposes of matters for a more successful issue than we can even contemplate.

During last week we had orders in all for very nearly one hundred shares of our capital stock—eighty of which were paid for in full. This noble backing up of our institution warrants us in assuring our friends in all parts of the country that Spiritualism is a power in the land that will make itself felt in the great field of reform. Let every one take courage and see to it that he or she is no drone in the hive.

Those who have not means to invest in stock can work for the institution in various ways. Every one has an influence to exert who has a will. The number of readers of the RELIGIO-PHILOSOPHICAL JOURNAL and *The Little Bouquet* can be increased very largely by perseverance on the part of those who feel friendly to our philosophy and our cause.

A very large amount of bookbinding can be furnished us by our friends all over the country, who have books, magazines, pamphlets and newspapers to be bound. Let us receive your hearty patronage, friends. It is by industry and economy that we are enabled to sustain our institution and pay good dividends to stockholders. We respectfully ask the kind words of encouragement and patronage of Spiritualists. You have patronage to bestow for your own convenience. Will you put yourself to the trouble of giving that patronage to the institution which is struggling hard to build up those principles that you cherish so dearly?

To those who are able to take stock in large or small amounts (and who is not?) we will say that now is the time for you to respond to the call. We must have an electrotype and stereotype foundry of our own immediately. We are running five power presses now. We must have another large one. To do this we must have several thousand dollars more subscribed for stock, immediately. It matters but little whether the same is taken in single shares, with five dollars paid down, or whether it is taken by thousands in full paid shares—just as it will suit the ability and convenience of the subscriber. We will, however, repeat that those who have government bonds or other means on hand will do much better to invest it in the stock of this Corporation than to keep it in such bonds or other investments. It will pay you larger rates of interest, and will help to build up the great cause of Spiritualism—the noble cause of human emancipation from the thraldom of ignorance and superstition.

Meeting at Corry.

We are advised that the Convention to be holden at Corry, Penn., has been postponed until the 17th, 18th and 19th of August.

JEROME K.—You are a good little boy, and we thank you for your criticism; but you must not omit your punctuation marks. How do you spell respectfully?

Editorial Brevities.

Hon. Daniel S. Dickinson died at his home, from an attack of hernia, on Thursday, April 12, in the sixty-sixth year of his age. He was born in Goshen, Conn., moved to the State of New York, and in early life pursued the business of farming. He has held various offices of trust; and in 1844 was United States Senator, which office he held until 1851. When the rebellion broke out Mr. Dickinson at once took a bold position in support of the Government—was selected Attorney General of the State of New York, and subsequently was appointed United States Attorney for the Southern District of New York, an office he held at the time of his death.

An excitement about coal has arisen in Spencer county, Ind. Back of Grand View the hills are reported full of coal superior to any west of Pittsburg. A company has been formed in Cincinnati to develop these mines to their fullest extent. The vein of coal is about five feet thick.

The Pittsburg *Commercial* of the 12th, says that a company boring for oil on the farm of Wm. Cunningham, in Jackson county, West Virginia, three hundred and forty feet from the surface, encountered a vein of silver, eighteen inches thick, yielding ninety-eight per cent. pure silver. Underneath this is a vein of silver quartz, four feet thick. The owners of the farm have been offered two hundred thousand dollars for it, but refused to sell at any price, as they intend developing it themselves.

A Washington dispatch says the English Minister is seriously exercised at the demonstrations of the Fenians, and has made important statements to the State Department, with the view of inducing our Government to adopt repressive measures. Secretary Seward takes the ground that, so far, the ordinary laws against any violation of the neutrality laws, which will be enforced, are sufficient.

The Sioux Indians are assembling their bands on the north fork of the Cheyenne river for a peace conference. A party of young men, a short time since, tried to get up a war party, but were quickly suppressed by the head chiefs, who killed their horses and destroyed their lodges.

A full cargo of tea, direct from China, consisting of 13,430 packages, arrived at Boston on the 13th. This is the first direct importation from China for several years.

In Congress on the 13th, the Committee on Commerce was instructed to see what legislation is necessary to prevent the introduction of cholera into this country. It will probably report a bill prohibiting overcrowded vessels from landing at our ports.

The Empress of Mexico has deposited her jewels in London, which doesn't augur the stability of the Empire.

The Freedmen's Bureau continues to receive from the Southern States more applications for colored workmen than it can supply. No colored man or woman need remain idle for want of employment.

Fine weather has greatly favored the work on the building for the Paris Exposition of 1867, and the foundation is now completed, and the framework beginning to rise. An enterprising photographer, Mr. Petit, has purchased the monopoly of taking all the views—interior and exterior—of the palace, whether general or in detail.

The Pennsylvania Legislature has passed a law enabling oil companies to mortgage their property for the purpose of raising funds to proceed with the development. The bogus companies are pretty well used up, but there are still some that have survived, and may, in time, become paying institutions, but within more moderate bounds than were at first set for them by their projectors.

A schooner, named the Patty Martin, was wrecked on a shoal off Hatteras Inlet on the 8th of January last. Death shortly ended the sufferings of the crew, one of whom remained frozen in the rigging until the 2d of April, when Captain Henriquez, of the Northerner, undertook the perilous task of removing his remains, and after much exertion succeeded in getting the body into his boat. The remains were taken to Fort Hatteras, and Lieutenant Randall, commanding officer of the fort, had a coffin provided, in which the unlucky seaman was decently buried, after his three months' exposure to the elements.

The Bostonians are preparing to liberally test cleanliness of person as a preventative against cholera. The city fathers have just appropriated $10,000 for city baths, and men, women and children are expected to betake themselves forthwith to the aqueous element, and there remain until the work of purification is complete. Would it not be well in some other cities we wot of if they would "go and do likewise?"

Children's Progressive Lyceums.

We respectfully request the leaders of the several Progressive Lyceums throughout the United States, or wherever else such Lyceums are organized, to forward to us without delay the names of the principal officers, place and hour of meeting, and number of members, that we may be enabled to make a perfect register for the first number of *The Little Bouquet*.

Please be prompt in making us the necessary report and we will make you a full remuneration for your trouble by presenting such a statistical report of the Lyceums as shall make the friends rejoice at the progress being made in that field of reform. Address *Little Bouquet*, Drawer 6325, Chicago, Ill.

New Books.

We have just received the following books, which we are prepared to supply at the annexed publisher's prices. The books will be sent by mail on receipt of price and postage:

THE PHILOSOPHICAL DICTIONARY of Voltaire. Fifth American Edition. Two Volumes in one, sheep. Containing 876 large octavo pages, with two elegant steel engravings. Price, $5.00; postage, 65 cents.

PAINE'S POLITICAL WRITINGS, to which is prefixed a brief sketch of the Author's Life. A new edition with additions. Two volumes, sheep. Price, $4.00; postage, 62 cents.

COMPLETE WORKS OF THOMAS PAINE, Secretary to the Committee of Foreign Affairs in the American Revolution. Three volumes. Consisting of his Political, Theological and Miscellaneous Writings. To which is added a brief sketch of his Life. Price, $6.00; postage, 94 cents.

HISTORY OF ALL CHRISTIAN SECTS and Denominations—their Origin, Tenets, Condition. By John Evans, L.L. D. Price, 75 cts.; postage, 16 cts.

A LEGACY TO THE FRIENDS OF FREE DISCUSSION; being a Review of the Principles, Historical Facts, and Personages of the books known as the Old and New Testaments; with remarks on the Morality of Nature. By Benjamin Offen, formerly Lecturer of the Society of Moral Philanthropists, at Tammany Hall, New York. Price, 75 cents; postage, 10 cents.

KNEELAND'S REVIEW of the Evidences of Christianity. Price, 75 cents; postage, 8 cents.

YAHOO. Price, 75 cents; postage, 10 cents.

THE SYSTEM OF NATURE, or, Laws of the Moral and Physical World. By Baron D'Holbach, author of "Good Sense," etc. A new and improved edition, with notes by Diderot. Translated, for the first time, by H. D. Robinson. Two volumes in one. Price, $2.00; postage, 24 cents.

THOMAS PAINE'S WRITINGS, Theological and Miscellaneous. The most complete edition ever published. Containing his Age of Reason, and all his writings on Theology, with many miscellaneous and poetical pieces, and his letters to Washington. Price, $2.00; postage, 36 cts.

PAINE'S THEOLOGICAL WORKS. To which are added, the Profession of Faith of a Savoyard Vicar, by J. J. Rousseau; and other Miscellaneous Pieces. Price, $1.50; postage, 20 cts.

THE DIEGESIS; being a discovery of the Origin, Evidences, and Early History of Christianity, never yet before or elsewhere so fully and faithfully set forth. By Rev. Robert Taylor. Price, $2.00; postage, 24 cts.

REASON, THE ONLY ORACLE OF MAN; or a compendious system of Natural Religion. By Col. Ethan Allen. Price, 50 cts.; postage, 8 cts.

BIOGRAPHY OF FREE THINKERS. Price, 75 cents; postage, 10 cents.

THE LETTERS TO EUGENIA; or, a Preservative against Religious Prejudice. By Baron D'Holbach, author of the "System of Nature," etc. Translated from the French by Anthony C. Middleton, M. D. Price, 75 cts.; postage, 10 cts.

ESSAY ON DREAMS. By Thomas Paine. Price, 25 cents; postage, 4 cents.

THE INFIDEL'S TEXT-BOOK; being the substance of Thirteen Lectures on the Bible. By Robert Cooper, author of "The Holy Scriptures Analyzed," etc. First American republished from the London edition. Price, $1.00; postage, 12 cents.

ASTRO-THEOLOGICAL SERMONS. By Robert Taylor. Price, $1.50; postage, 18 cts.

DEVIL'S PULPIT. By Robert Taylor. Price, $1.50; postage, 18 cents.

BUSINESS MATTERS.

OUR BOOK TRADE.—Orders by mail are filled out as soon as they reach this office, but it sometimes happens that we may be out of some book ordered. That may cause a few days' delay until our stock is replenished.

We say this, that those ordering books may not be disappointed if they *sometimes* get a part of the order on one day and the remainder on another day. We intend to be prompt in filling orders for the paper and for books. If either should fail to come to hand within a reasonable time, we urgently request our friends to advise us of the fact, giving names of persons, places of residences, and the amount of money sent; when the order was mailed, and to whom directed.

All such orders should be addressed to Geo. H. Jones, Secretary RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION, drawer 6325, Chicago, Ill.

EMMA HARDINGE'S LECTURES ON THEOLOGY AND NATURE.—This book contains Six Lectures given through that highly developed and well-known trance-medium, Miss Emma Hardinge, besides much other very interesting matter.

The following subjects are treated of in a masterly manner, viz.:

1. Astronomical Religion.
2. Religion of Nature.
3. The Creator and His Attributes.
4. Spirit—Its Origin and Destiny.
5. Sin and Death.
6. Hades, the Land of the Dead.

Together with the outline of a plan for human enterprise and an Autobiographical Introduction with an Appendix containing the sayings and sentiments of many well-known Spiritualists and other reformers.

This volume also contains a fine steel engraving likeness of the author, by Donelly.

For sale at the office of the RELIGIO-PHILOSOPHICAL Publishing Association. Post Office Drawer 6325, Chicago. Price 75 cents.

Forwarded by mail on receipt of the price, free of postage.

CHURCH'S SEANCES.—Mr. W. T. Church, physical and test medium, having located permanently in this city, may be consulted at his residence, No. 862 Wabash avenue, between the hours of 9 A.M. and 4 P.M. Persons wishing to attend either the seances or developing circles, will find it to their interest to call upon him at their earliest convenience, and procure tickets to the same.

Chicago, Nov. 17, 1865. 10-tf

MRS. C. M. JORDAN, Writing and Prophetic Medium, 78 North Dearborn street, Chicago. 10-tf.

MEDICAL NOTICE.—Dr. Henry Slade, Clairvoyant Physician, will examine the sick in person, or by hair, in his office, Merriman Block, Jackson, Mich., every Friday and Saturday. Terms for examination $2. The money should accompany orders. [15-tf

CLAIRVOYANT AND HOMEOPATHIC PHYSICIAN.—Miss Lowry will remain in Chicago a short time, at No. 300½ State street, where she will examine the human system clairvoyantly, and give a diagnosis of the diseased organs, and a statement of the cause of their diseased state, and treat the same.

Will also give psychometrical diagnosis of diseases of those who are at a distance, either by a lock of their hair, their autographs or photographs; and by the same means give a delineation of character, and direct their minds to the profession or occupation for which their organizations are best adapted.

Price for examination, $1.00. Consultation, Free. Hours for Consultation, from 9 to 11, A. M., and from 1 to 5, P. M. [24-tf

Send for one of Harris' Gas Burners, for burning Kerosene oil; fits all lamps, requires no chimney, makes no smoke, saves oil, and gives a splendid gas light. Can be carried about the house without danger of being extinguished. Sent by mail for 60 cts. Taylor, Bunt & Co., 100 Monroe St., Chicago. [25

HEALING THE SICK BY THE LAYING ON OF HANDS.—Doctor Persons, of the Dynamic Institute, Milwaukee, will open rooms at the Pratt House, in Mount Carroll, Ill., on the 10th of April, and heal the sick for 20 days ensuing. The Doctor's cures place him far above all who have as yet appeared before the public.

We take the following from the Columbus (Wis.) *Transcript* of February 14th:

Doctor Persons, the great Magnetic Physician, is daily thronged with invalids who are finding relief at his hand. We note a few of his cures, which fully substantiate what the Doctor advertises he can do:

Mrs. F. Hicks, prolapsus uteri and vaginal tumors; unable to walk for months, relieved at once and walked off well.

Mr. F. Hicks, hip all eighteen years, limb 1⅛ inches short, suffered a good deal of pain; all pain removed at once and limb lengthened equally with the other, and now has good use of it.

Mrs. Mary Adams, Danville, hip all, long standing; relieved in one treatment.

George Adams, Danville, deaf, and lame foot; cured in one treatment.

Albert Holsman, Columbus, lame leg for eight years, walked with crutches; cured in ten minutes, and walked off without help.

Miss Matilda McAfferty, paralysis and spinal difficulty, one year standing, unable to walk without help; in one treatment entirely relieved and walked off without aid.

Truly, the days of miracles have not ceased.

2-2-3t]

VALUABLE USES OF MAGNETISM.—Dr. J. Wilbur is permanently located at 561 Milwaukee Street, Milwaukee, Wis., is using Magnetism with great success in curing diseases, both chronic and acute. He uses no medicine whatever, yet he challenges competition from prescribers of drugs and nostrums. Patients at a distance are cured; all that is required is a superscribed envelope and fifteen cents. Office hours from 10 A. M. to 5 P. M. [2-2-3m

A FAMILY REMEDY.—"Coe's Cough Balsam." These have become household words with very many families, and the merits of the article justly entitle it to our confidence and patronage. The originator does not claim to be a physician, but has evidently hit upon a prescription that meets the wants of a large class of sufferers. Some are testifying that it has actually cured them of consumption. It is no doubt the consumptive's best friend, while for coughs, hoarseness, and kindred troubles, we think it has no equal. We predict for it a world-wide reputation and extensive sale.

DR. A. N. MILLER, OF WASHINGTON, IOWA.—The above-named brother called at our office on his way to West Virginia—his old home.

We were pleased to see the Doctor looking so well and feeling so happy. He informed us that during the past winter his labors as a healer have been crowned with unparalleled success.

He has in his possession numerous certificates from those whom he has healed of the most obstinate diseases, which prove that the Doctor is no humbug, but a veritable healing medium.

We most cheerfully recommend him to the sick wherever he goes, and may the good angels ever be with him.

NOTICE OF MEETINGS.

MEETINGS AT CHICAGO.—Regular morning and evening meetings are held by the First Society of Spiritualists in Chicago, every Sunday, at Crosby's Opera House Hall—entrance on State street.

Hours of meeting at 10½ A. M., and 7½ P. M.

SPRINGFIELD, ILL.—Spiritualists hold meetings regularly in their Hall, and the Children's Progressive Lyceum meets every Sunday afternoon at 2 o'clock.

WASHINGTON, D. C.—The Association of Spiritualists of Washington hold meetings and have lectures every Sunday at 11 A. M., and 7½ P. M., in Seaton Hall, corner of Ninth and D streets, near Pennsylvania avenue. Communications on business connected with the Association, should be addressed to the Secretary, Dr. J. A. Rowland, Attorney General's Office.

BOSTON—MELODEON.—The Lyceum Society of Spiritualists will hold meetings on Sundays at 2½ and 7½ o'clock. *Admission free.*

Speakers engaged:—Mrs. Anna M. Middlebrook, April 1 and 8; J. G. Fish, April 22 and 29.

PHILADELPHIA, PA.—Friends of Progress hold meetings in their new hall, (formerly a church), Phœnix street, every Sunday afternoon at 3 o'clock P. M. Children's Progressive Lyceum holds regular Sunday sessions at 10 A. M., in the same place.

PROGRESSIVE MEETINGS IN NEW YORK.—The Society of Progressive Spiritualists hold meetings every Sunday morning and evening, in Ebbitt Hall, No. 55 West 33d street, near Broadway.

The Children's Progressive Lyceum, a new and very attractive Sunday School, meets at the same Hall every Sunday afternoon at 2½ o'clock.

Speakers wishing to make engagements to lecture in Ebbitt Hall, should address P. E. Farnsworth, Secretary, P. O. Box 5679, New York.

TEMPLE OF TRUTH.—Meetings at the "Temple of Truth," 814 Broadway, New York. Lectures and discussions every Sunday at 10½, 3 and 7½ o'clock. The hall and rooms are open every day in the week as a Spiritualists' depot for information, medium's home, etc., etc. All are invited to come, and make themselves at home.

PHILADELPHIA, PA.—Progressive Spiritualists hold regular meetings on Sundays in Sansom Street Hall at 10½ A. M. and 7½ P. M. Children's Progressive Lyceum holds sessions every Sunday afternoon in same place at 2½ o'clock.

VINELAND, N. J.—Meetings of the Society of the Friends of Progress in their Lyceum Hall on Plum, near Sixth street, every Sunday morning at 10½ A. M. Children's Progressive Lyceum holds session in the same Hall every Sunday at 2 o'clock P. M.

WILMINGTON, DEL.—The Spiritualists of this place meet every Sunday at McDonnell's Hall (Ferris & Garrett's Building) for lectures. Lecturers wishing to make engagements, will please address either of the following gentlemen: Thos. Garrett, Esq., President; Lea Pusey, Esq., Treasurer; or Dr. Wm. Fitzgibbons, Secretary.

ST. LOUIS, MO.—The "Society of Spiritualists and Friends of Progress" have rented Mercantile Library (small) Hall, and have regular lectures every Sunday at 10½ A. M. and 7½ P. M. Seats free.

The Children's Progressive Lyceum meets in the same Hall every Sunday afternoon, at 2½ o'clock.

CINCINNATI, O.—The Spiritualists of Cincinnati have organized themselves under the laws of Ohio as a "Religious Society of Progressive Spiritualists," and have secured Metropolitan Hall, corner of Ninth and Walnut streets, where they hold regular meetings on Sunday mornings and evenings, at 10½ and 7½ o'clock.

CLEVELAND, O.—Regular meetings every Sunday in Temperance Hall, on Superior street, at 10½ A. M. and 7½ P. M. Children's Progressive Lyceum holds its sessions every Sunday at 1 P. M.

SAN FRANCISCO, CAL.—Mrs. Laura Cuppy lectures for the Friends of Progress in their hall, corner of Fourth and Jessie streets, San Francisco, every Sunday, at 11 A. M. and 7½ P. M. Admission free. Children's Progressive Lyceum meets in the same hall at 2 P. M.

SPEAKERS' REGISTER.

SPEAKERS for whom we advertise are solicited to act as agents or the RELIGIO-PHILOSOPHICAL JOURNAL.

Mrs. Caroline Abbott, developing medium, 300½ State street, Chicago, Ill.

Rev. Orrin Abbott will receive calls to lecture on the Spiritual Philosophy. He will also take subscriptions for the RELIGIO-PHILOSOPHICAL JOURNAL, and stock subscriptions of the RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION. He is also a healing medium of great ability.

J. Madison Allyn, trance and inspirational speaker, will lecture in Ludlow, April 1; in Woodstock, July 4, 8, 15 and 22. Will speak week evenings in vicinity of Sunday appointments, and attend funerals. Address, Woodstock, Vt., in care of Thomas Middleton. Refers to Thomas Middleton or to G. A. Bacon, box 205, Washington, D. C.

C. Fannie Allyn, box 70, Rockland, Me.

W. P. Anderson, Spirit Artist. Address P. O. Box 2521 New York City.

Mrs. N. K. Andross, Makanda, Jackson Co., Ill.

George W. Atwood will answer calls to lecture in the New England States. Address, Weymouth Landing, Mass.

Rev. Adin Ballou, Hopedale, Mass.

Mrs. Addie L. Ballou, inspirational speaker, Mankato, Minn.

S. M. Beck, inspirational and normal speaker, will receive calls to lecture on the Harmonial Philosophy. Please address him at Rochester, Olmstead county, Minn.

Miss Martha L. Beckwith, New Haven, care of George Beckwith.

Lovel Beebee, trance speaker, North Ridgeville, Ohio, will respond to calls to lecture.

M. C. Bent, inspirational speaker, will speak in Middle Granville, N. Y., the first and third Sundays in each month, and in Kingsbury, N. Y., the second and fourth, up to July. Will answer calls to lecture evenings during the week, and attend funerals. Address Middle Granville or Smith's Basin, New York.

C. C. Blake, of New York City, will answer calls to lecture in different parts of the West upon Grecian and Roman Spiritualism, as compared with modern. Address, until further notice, Dahlonega, Wapello Co., Iowa.

Mrs. E. A. Bliss, of Springfield, Mass., will speak in Haverhill during March. Address accordingly.

A. P. Bowman, inspirational speaker, Richmond, Iowa.

Mrs. A. P. Brown, St. Johnsbury Centre, Vt.

Mrs. M. A. C. Brown, West Brattleboro', Vt.

Mrs. H. F. M. Brown's post office address is drawer 6325 Chicago, Il

Mrs. Emma F. Jay Bullene's address is 32 Fifth street, New York.

Mrs. Sarah A. Byrnes will speak in Lynn April 1 and 8; in Charlestown, April 15, 22 and 29. Address 87 Spring street, East Cambridge, Mass.

Miss Lizzie Carley. Address, Ypsilanti, Mich.

Albert E. Carpenter will answer calls to lecture. Address, Putnam, Conn.

Judge A. G. W. Carter, of Cincinnati, Ohio, will answer calls to lecture on the Spiritual Philosophy.

Mrs. Sophia L. Chappell will answer calls to lecture. Address Forestport, Oneida Co., N. Y., care of Horace Farley.

Henry T. Child, M. D., 634 Race street, Philadelphia, Pa.

Mrs. Eliza C. Clark, inspirational speaker. Address care of Banner of Light office.

Mrs. Amelia H. Colby, trance speaker, Monmouth, Ill., will answer calls to lecture and attend funerals. Address box 675.

Dr. L. K. Coonley will lecture and heal in Longwood, Chester Co., Pa., and vicinity, the last week in April, and in Wilmington, Delaware, the two first weeks of May. Address, Vineland, New Jersey.

Dean Clark, inspirational speaker, will answer calls to lecture. Address Rutland, Vt., P. O. Box 110.

Mrs. Jeanette J. Clark, trance speaker, will answer calls, when properly made, to lecture on Sundays in any of the towns in Connecticut. Will also attend funerals. Address, Fair Haven, Conn.

Dr. James Cooper, Bellefontaine, O.

Mrs. Augusta A. Currier. Address box 815, Lowell, Mass.

Warren Chase lectures during March in Philadelphia. The first two Sundays of April in Syracuse, N. Y. Third Sunday in April in Byron, N. Y. The fifth Sunday in April in Chardon, Ohio. First two Sundays of May in Cleveland, Ohio. Last half of May at South Pass, Ill. Will lecture the four Sundays of June in Decatur, Ill. Will receive subscriptions for the RELIGIO-PHILOSOPHICAL JOURNAL, and Stock subscriptions for the RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION.

Thomas Cook, Huntsville, Ind., will answer calls to lecture on organization.

Mrs. Laura Cuppy's address is San Francisco, Cal.

Ira H. Curtis speaks upon questions of government. Address, Hartford, Conn.

Andrew Jackson Davis can be addressed, as usual, at 274 Canal street, New York.

Mrs. E. DeLamar, trance speaker, Quincy, Mass.

Miss Lizzie Doten will lecture in New York during April; in Boston during May. She will not make any other engagements to lecture until further notice. Address, Pavillion, 57 Tremont street, Boston, Mass.

Dr. E. C. Dunn will be in Dubuque, Iowa, for the next two weeks, and through the month of July, in Darien, Wisconsin. Address him at Rockford, Ill.

Dr. H. P. Fairfield, trance speaker and magnetic healer, will answer calls to lecture. Address Greenwich Village, Mass.

Mrs. Fannie D. Felton will speak in Portsmouth, April 1, 8 and 15; in Haverhill during May. Address South Malden, Mass.

D. S. Fracker, inspirational speaker. Address Berea, O.

Rev. James Francis will answer calls to lecture, after the spring opens. Address, Mankato, Minn.

Mrs. M. L. French, inspirational medium, will answer calls to lecture or attend circles. Free circles Wednesday evenings. Address, Washington Village, South Boston.

J. G. Fish will speak in Ebbitt Hall, N. Y., during March in Boston the last two Sundays in April; in Lowell, Mass. during May and June. Address as above.

C. Augusta Fitch, trance speaker, box 1835, Chicago, Ill.

Dr. Wm. Fitzgibbon, the well known Central American traveler and lecturer on the "Lost Races, Ruins and Antiquities" of that country, will answer calls to lecture through Pennsylvania and the Western and Southwestern States on Spiritualism. Address, for the present, Philadelphia, Pa.

S. J. Finney's post office address is Ann Arbor, Mich.

A. F. Foss will speak in Boston Melodeon April 15th and 22d; in Bangor, Maine, in June. Will answer calls to lecture in other places. Address at Manchester, N. H.

Miss Eliza Howe Fuller, trance speaker, will answer calls to lecture Sundays and week evenings. Apply as early as convenient. Address, LaGrange, Me.

Mrs. Dr. D. A. Gallion will answer calls to lecture, under spirit control, upon diseases and their causes, and other subjects. Address Dr. J. Gallion, Healing Institute, Keokuk, Iowa.

Mrs. Laura De Force Gordon will lecture in Washington, D. C., during April and May—address care of George A. Bacon, Esq., P. O. Box 205; in Cleveland, Ohio, during July and August.

N. S. Greenleaf. Address Lowell, Mass.

Isaac P. Greenleaf will speak in Taunton during April. Is ready to make further engagements anywhere in New England for the season. Address as above, or Lowell, Mass.

L. P. Griggs, Magnetic Physician, will answer calls to lecture and heal the sick. Address, Evansville, Wis.

Dr. Jos. J. Hatfinger, Trance Speaker, will answer calls to lecture on Sundays, or to organized circles during week day evenings, in any part of this country. Will also organize Lyceums, and speak, either entranced or in his normal condition. Can be addressed at 25 Court street, New Haven, Conn.

Charles A. Hayden will speak in Chicago, during April. Will also make engagements to speak week evenings in the vicinity. Address him care of the RELIGIO-PHILOSOPHICAL JOURNAL.

J. B. Harrison, formerly minister of the Methodist Protestant Church, Kendallville, Noble Co., Ind.

D. H. Hamilton will answer calls to lecture on Reconstruction and the True Mode of Communitary Life. Address, Hammonton, N. J.

Mrs. Lovina Heath, trance speaker, Lockport, N. Y.

Mrs. Anna E. Hill, inspirational medium and psychometrical reader, will answer calls on reasonable terms. Address, Whitesboro, Oneida county, N. Y.

W. H. Holsington, the blind preacher, will answer calls to lecture on Ancient Egypt, Political Economy, or Astronomy. Address Lockport, Ill., until April 1st.

Mrs. S. A. Horton will speak in Troy, N. Y., during April; in Ludlow, Vt., May 6; in Eden Mills and vicinity during June and the first Sunday in July. Address as above, or Brandon, Vt.

M. Henry Houghton will lecture in North Wrentham, Mass., every Sunday until April; in Taunton, April 29 and May 6 and 12; in Plymouth, May 20 and 27. Will answer calls to lecture in any of the Eastern or Middle States the remainder of the year. All applications for week-evening lectures and the attending of funerals will be happily received and speedily answered. Address as above, or West Paris, Me.

Lyman C. Howe, trance speaker, Clear Creek, N. Y.

Miss Julia J. Hubbard, trance speaker, has again entered the lecturing field. For the present her address will be Boston, care of Banner of Light office.

W. A. D. Hume, Cleveland, O.

Mrs. Susie A. Hutchinson will speak in Willimantic, Conn., during March. Address as above, or East Braintree, Vt.

Mrs. F. O. Hyzer, 60 South Green street, Baltimore, Md.

W. F. Jamieson, inspirational speaker, Decatur, Mich.

Miss Susie M. Johnson will speak in Haverhill during April.

Miss Sophia Kendrick, trance speaker, will answer calls to lecture Sundays, week evenings, or attend funerals. Address Lebanon, N. H.

George F. Kittridge, will answer calls to attend public circles and lecture on Sundays, in Northern Michigan. Address, Grand Rapids, box 692.

Mrs. E. K. Ladd, No. 179 Court street, Boston, Mass., will answer calls to lecture.

Dr. B. M. Lawrence will answer calls to lecture. Address, 12 Lincoln street, Boston, Mass.

J. S. Loveland will answer calls to lecture, and will pay especial attention to the establishment of Children's Lyceums. Address, Banner of Light office, Boston.

Charles S. Marsh, semi-trance speaker, will answer calls to lecture throughout Wisconsin, Iowa, Minnesota, and other Western States. Address Wonewoc, Juneau county, Wis.

Mrs. Emma M. Martin, inspirational speaker, Birmingham, Michigan.

Mrs. Elizabeth Marquand having removed to the State of Missouri, will answer calls to lecture in the West. Persons wishing her services as a trance and normal lecturer, will please address Chamois, Osage county, Mo.

Anna M. Middlebrook, Box 778, Bridgeport, Conn.

Leo Miller will speak in St. Louis, Mo., through April. Address as above, or 22 Market street, Chicago, Ill.

Mr. and Mrs. H. M. Miller, Elmira, N. Y., care of Wm. B. Hatch.

Mrs. Mary A. Mitchell will answer calls to lecture upon Spiritualism Sundays and week day evenings in Michigan, Indiana, Illinois, Wisconsin and Missouri. Address Hillsdale, Hillsdale county, Mich., care of Oscar Hancock. Will attend conventions during the summer in the West, if desired.

Dr. G. W. Morrill, jr., trance and inspirational speaker, will answer calls to lecture and attend funerals. Address, 425½ Washington street, Boston.

Dr. James Morrison, lecturer, McHenry, Ill.

Miss A. P. Mudgett, trance and inspirational speaker, will receive calls to lecture. Address her at Fond du Lac, Wisconsin, care of Geo. Gates.

B. T. Munn will lecture on Spiritualism anywhere in the country within a reasonable distance. Address, Skaneateles, New York.

A. L. E. Nash, will answer calls to lecture and attend funerals in Western New York. Address Rochester, N. Y.

Mrs. Sarah A. Nutt. Address Claremont, N. H.

L. Judd Pardee will speak in Buffalo, N. Y., during June. Address, care of Thomas Rathbun, P. O. box 1231.

Mrs. Lydia Ann Pearsall, inspirational speaker, Disco, Mich.

J. M. Peebles, Battle Creek, Mich.

George A. Peirce, Auburn, Me., will answer calls to speak upon the Sabbath, week day evenings, and to attend funerals.

Miss B. C. Pelton, Woodstock, Vt.

A. A. Pond, inspirational speaker. Refers to Warren Chase. Address, North West, Williams county, Ohio.

J. L. Potter, Trance Speaker, will make engagements throughout the West to speak where the friends may desire. Address Cedar Falls, Iowa, P O. Box 170, until further notice.

Mrs. Anna M. L. Potts, M. D., lecturer. Address, Adrian, Michigan.

J. H. Randall, inspirational speaker, will answer calls to lecture on Spiritualism and Physical Manifestations. Address, care of 274 Canal street, New York City.

Dr. P. B. Randolph, Box 1714, New Orleans, La.

Dr. W. K. Ripley will speak in North Wrentham during April; in Charlestown during May. Address box 95, Foxboro', Mass.

G. W. Rice, trance speaking medium, will answer calls to lecture. Address, Brodhead, Green county, Wis.

A. C. Robinson, 15 Hawthorne street, Salem, Mass., will answer calls to lecture.

J. T. Rouse may be addressed P. O. Box 305, Elkhart, Ind.

Mrs. Frank Reid, inspirational speaker, Kalamazoo, Mich.

Miss Belle Scougall, inspirational speaker, Rockford, Ill.

Austin E. Simmons will speak in Woodstock, Vt., on the first Sunday, in Bridgewater on the second Sunday, and in East Bethel on the fourth Sunday of every month during the coming year. Address, Woodstock, Vt.

Mrs. Susan E. Slight, trance speaker, will lecture for the Society of Spiritualists in Yarmouth, Me., till further notice. Address as above.

Mrs. Fannie Davis Smith, Milford, Mass.

Mrs. Mary Louisa Smith, trance speaker, Toledo, O.

Mrs. H. T. Stearns. Permanent address, South Exeter, Me.

J. W. Seaver, Byron, N. Y., inspirational speaker, will answer calls to lecture and attend funerals in Western N. Y.

H. B. Storer, Brooklyn, N. Y.

Mrs. C. M. Stowe will answer calls to lecture in the Pacific States and Territories. Address San Jose, Cal.

Miss Martha S. Sturtevant, trance speaker, 72 Warren street, Boston.

Elijah R. Swackhamer having removed to the State of Missouri, will answer calls to lecture in the West on Community Life, Spiritualism, and other kindred subjects. Address, Post Office, Chamois, Osage county, Mo.

Francis P. Thomas, M. D., will answer calls to lecture on Spiritualism. Address, Harmonia, Kansas.

Mrs. Sarah M. Thompson, Inspirational Speaker, 36 Bank street, Cleveland, O.

Benjamin Todd, Normal Speaker, is ready to answer calls to lecture in the New England and Middle States. Address care of Banner of Light office.

Mrs. M. S. Townsend will speak in Philadelphia, Penn., during April.

Hudson Tuttle, Berlin Heights, Ohio.

J. H. W. Toohey, Potsdam, N. Y.

Samuel Underhill, M. D., is again in the field, and ready to receive calls for lectures. Address, care of A. J. Davis, 274 Canal street, New York.

J. Wm. Van Namee, Brooklyn, N. Y.

Selah Van Sickle, Maple Rapids, Mich., will answer calls to lecture in that vicinity.

Lois Waisbrooker may be addressed at Massilon, Ohio, P. O. Box 84.

F. L. Wadsworth lectures in Sturgis, Mich., during April, and till further notice. Address accordingly.

E. S. Wheeler, Inspirational Speaker, will answer calls to lecture. Address Banner of Light office.

N. Frank White will lecture in Chicago through March; Louisville, Ky., through April; Battle Creek, Mich., through May and June. Applications for week evenings will be answered and attended to.

A. B. Whiting will speak in Cincinnati, Ohio, during April.

Alcinda Wilhelm, M. D., inspirational speaker, will lecture in Kansas during the summer, and in Iowa in the fall. Address, care of W. Brown, box 502, Quincy, Ill., until further notice.

Mrs. M. J. Wilcoxson will speak in Buffalo during April. Will answer calls to lecture the coming summer in Ohio and Michigan. Address, during April, to care of Thomas Rathbun, box 1231, Buffalo.

A. W. Williams, healing medium. Address, Vermont, Fulton Co., Ill.

Mrs. N. J. Willis, trance speaker, will lecture in Worcester July 1, 8, 15 and 22. Address Boston, Mass.

F. L. H. Willis, M. D., will lecture in Lowell, Mass., during April; in Worcester during June. Address as above, or 24 West 27th street, New York.

Capt. E. V. Wilson's address for March, will be No. 15 Water st., Cincinnati, Ohio; for April, care of Merritt Munson, Geneseo, Henry co., Ill.; for the summer months, Pinekane, Oconto co., Wis. Parties within thirty miles of Geneseo, wishing to engage him

COMMUNICATIONS FROM THE INNER LIFE.

"He shall give His angels charge concerning thee."

All communications under this head are given through

MRS. A. H. ROBINSON,

A well-developed trance medium, and may be implicitly relied upon as coming from the source they purport to—the spirit world.

INVOCATION.

Light of all life, permeating and pervading spirit—God. We feel to offer unto Thee thankfulness and praise for the many blessings Thou art constantly bestowing upon us, for Thy ever watchful care and ever abiding love. Everything that Thou hast created below us, Thy children, seem to join in anthems of praise unto Thee. And we as Thy children that Thou hast created for a wise and beneficent purpose, would offer unto Thee constant adoration. We would ever lift our souls unto Thee; we would ever be mindful of Thy presence, realizing that Thou art with us alike in darkness and light; and that out of darkness Thou in Thy wisdom wilt bring us to see nought but light and goodness.

We would thank Thee for our sorrows as well as our joys; we would thank Thee for the many changes through which we have to pass, and look upon them as the winter, spring, summer and autumn of our life taking on new forms—passing through the different shadows, and at each change laying off the one only to take on a newer and higher form of life and wisdom. May we realize that the winter of life, although severe, is necessary for us as well as the spring time of existence, when, like the forest, we were clothed with the beautiful foliage to enjoy the summer, and in the autumn we changed to a golden hue. May we feel that all are blest with Thy presence, and that Thy watchful eye is ever upon us and upon all which Thou hast created. We feel to praise Thee, oh, Spirit of Life, for the realizing sense Thou hast implanted within us, that we have but to aspire and offer from the innermost recesses of our souls a sincere desire for a higher and more perfect understanding of Thee; and that with that aspiration it shall be given unto us. We feel, oh God, to offer praise unto Thee for Thy blessings in the past, Thy watchful and tender care in the present, and the assurance of Thy abiding love in the future; and unto Thee we will ever offer praise and thankfulness.

QUESTION BY GEORGE MORGAN.

Q. Is the life principle in man the same as that which animates all other things in nature?

A. The life principle is the same, manifested in proportion to the form through which and by which you, by the life principle within yourself, take cognizance of that same principle in other things in every form in nature.

Q. If so, is it a principle of eternal life?

A. Certainly, for there is no such thing as destroying life; the life is the same, although the form through which it manifests itself is not the same. For instance, the life of the vegetable, although consumed, as you would say, by higher forms of life, is not destroyed. The form only is changed. The life principle is not destroyed.

Q. From whence or whom has it been derived?

A. Could we with our limited capacity for reasoning conceive of a time when life should cease to exist, then by the same power we could trace back and find out its origin. But the only way that every living thing is manifested and revealed is from the great ocean of life and light.

Q. If from God, is it not the same in essence as the life principle that created and moves the universe?

A. I cannot conceive of its being *from* God, for it is part of the great whole which you term God, or the great master mind—the great moving principle, Father and Mother, Lord and Saviour. Call it what you may, it is the same. The wind, whether it is from the east, west, north or south, is the same—it is wind. So with life—it is part of what you term God—not separate from Him, but a part of Him.

Q. If so, how can God punish any of His creatures without punishing Himself?

A. All the hell there is you carry within you. Within your own soul you carry that which makes both heaven and hell. When the spirit that actuates the body is manifested through the combative portion of your nature, you would call it hell. When it manifests itself through the benevolent portion, you would call that heaven; yet, mark you, it is the same principle in both manifestations. It is only the organs through which it manifests to you that create the difference. Inasmuch as we have in our natures, in our bodies, every form of that which we can call good and evil, hell and heaven, we conceive them to be necessary to us for a wise purpose, whether we are enabled to comprehend that purpose at the time or not.

Q. Many Spiritualists incline to abstract themselves from all surroundings, and make themselves just as vacant of thought as possible for an hour each day, for interior or spiritual unfoldment. Is it beneficial to do so?

A. It is not necessary, but such persons feel it to be needful, or they would not do so. That desire shows that it is necessary and useful to them for development or for the unfoldment of the mind. When they feel that by placing themselves in a passive condition they receive impressions from the spiritual plane of life, and that it it is best for them, and that it will tend to their more rapid unfoldment than anything they could gather from the material world, as we said before, it is well for them to do thus. The fact of their feeling that it was necessary, shows at once that if they did not comply with that feeling they would not be at rest, or feel that their duty was done if they neglected to devote an hour to that which they call spiritual development. We hold that there is no such thing as standing still, whatever may be your condition or surroundings. Everything tends to the unfoldment or the bringing to your external senses of the powers within.

Q. We are told that in order to become individualized, we must have an experience, and the sadder the better. We would ask whether we are not equally individualized when by thought and observation we are led to avoid sad experiences?

A. We hold that experience is necessary for individuals to understand the powers within after becoming organized beings. Experience, however severe, tends to show by the external manifestations that power that is within the spirit; and were it not for that experience you would never know whether it were possible for you to endure such experiences—that you call trials upon earth—trials, because at the time that you suffer you cannot see any good that can come from it. If you could see the results you would not grieve so much at the cause. All are equally individualized, yet no two individuals have the same style of experience. By observation or thought, and by witnessing what you term sorrow in others, you are led to keep clear of their particular experience; yet at the same time there will be scenes in your own life that others who do not pass through the same would gather from, as you would gather from them. So you will see that all is essential to make up the great whole; that is the experience of mortals upon the material plane of life, and not only upon the material but upon the spiritual. There are experiences upon the spiritual as well as upon the material, not so severe, however, because on that plane the dwellers are enabled to see more clearly the result.

QUESTION BY A. B.

Q. If individuals, whenever practicable, should turn their faces to the north, would they in time gather or be impressed by such currents as affect fire dogs, pokers, and other similar objects, that have been set in accordance with the magnetic meridian?

A. If it were in accordance with nature, or the laws that govern our being, for us to turn our faces to the north, and our backs upon the clear sunshine of heaven, there is no doubt but there would be something given to us as unpleasant as fire dogs, pokers, and other similar objects. [To the spirit—"Now don't laugh at my question."]

Can't you bear a joke? Individuals who are constantly looking upon the shadow instead of the sunshine, or upon what to them seems evil—seeming evil in others, or in their own experience—would do well to consider your question, and see whether it is best to be forever dwelling upon the trials and misfortunes to which they have been subjected; or whether it would not be better to look upon the bright side of life, or face the south instead of the north. It is not to be presumed that an individual could turn his face to the north, and be forced to remain in that condition. If so, he would soon leave the material plane of life and pass to the spiritual, where there is no longer such force. You might suppose that by turning your face to the north that you would become like those objects, but it is a supposition only, for it could not be in accordance with nature.

April 2.

MARTIN TO CHARLES PERRY, LOUISVILLE, KY.

Well, well, after trying a long time I have got the chance that has been promised to me. Time and time again I have been promised this very opportunity that I have now, and you had better believe that I am glad of it. I am glad of it for this reason. I wanted to say a few words to my particular friends, and let them know that as bad as I was, and as mean as the folks called me, that where I am now I am just as good as any of them, and feel all right—that is what I want to say. The long and short of it was this: when I was a little bit of a child my mother died. The only one left to take care of me was my father. When he found what a care he had on his hands, he concluded that he must have some one to help him, so he went and got married, and I swear to high heaven that I do not believe, though he was my father, that he had one thought whether that woman had within her soul one spark of love or affection for us. He might have been satisfied that she loved him. I remained at home as long as I could, and a devil of a time I had of it. It was go here, and go there, do this and do that; and instead of a kind word that might have been given me, it was a cuff and a kick. Good God, did that smooth me off any? No, I tell you every cuff made me more reckless. That was what it did. Mother I had none, and father I might better have had none. When I look back now, I cannot remember one really kind word from the one who was my father, or the one that he tried to make me call mother. I'll be blessed if I would not have been sunk into hell—yes, let right square down with a rope—before I would have called her *mother*. Now you see just where I stood. I had this feeling when I was a boy—when I was eleven years old—so I cleared out, not caring what became of me. They called me rough and mean, and I would like to know what I had to make me any other way. As rough and mean as I was, it was just exactly what they made me. Why in thunder do folks have children, when they are unwelcome to them? When they do have those children, if they want to bring out that which is good in them, they must do it by kindness. I be d—d if I do not think that folks have been kicked and cuffed about long enough. I tell you I think I had the devil of a life time. When I went into the war I did not care whether I ever came out alive or not. My mother had died, and when I thought of her I felt as though I would like to go to her. There was a lady told me once that my mother was an angel. I thought if she had traveled over the road of death, I could do so too. So I went into the war; they said that I fought well, and I believe I did. It was at the battle of Pea Ridge that I went over. It was there that I closed up my earthly career, and it was right there, too, that I saw my mother.

Now I am thinking what she said to me just before I came here to talk to you. I promised I would not call the old matters up; well, I won't say anything about them; let them go. As for him who should have been a father to me, she told me that whatever I said, to say it kindly; but I tell you I cannot say it kindly, because I do not feel so. When she talked to me I thought I would feel kind towards him, but I cannot feel so. Mother now is saying to me, learn patience, Martin. I will. Now let me tell you right here, if I had always had my mother with me, I should not have been the rough scuff that I was. If I had only had her to speak kindly to me, I should have been a different boy. [Pausing for some time.] I want to get my mind quiet. I wish to speak to Charles Perry, and I don't want to feel excited.

Charley, I always thought I would tell the whole particulars to you—tell them all over to you, and let you tell Louisa. You can tell her better than I. I never could seem to tell her. [Pausing.] Perhaps I had better say no more at this time about that. There is one thing that I have found out, and that is that there are many kind hearts among the folks where I am; they are not continually telling me of the bad things that I have done. So I guess that after a while I will get smoothed off—then I will not talk or think of the past.

It is a great thing to have this chance to talk to you. I appreciate it. Coming here has just brought all the old matter right square up before me. I know that I have not many friends on your side of the world, but I have a good many here, and they are good folks—just as good as ever breathed. You know I always thought a good deal of your folks, and I still continue to. I never shall forget the way in which your mother talked to me—the day she told me that as far as possible she would fill the place of my mother. I never shall forget that, if I should live a million of years. Charley, they promise me here that they will send this message to you, and I have no doubt that they will do so. You will be glad when you get it. It is the way that I have been misused that has made me talk as I have. I should not talk so another time. I will never tell over my trials again, as long as I have an existence. I have told them for the last time. I feel like a ship that has been out in the storm—been tossed on the billows to and fro, and at last the storm has abated. The sea has become placid; on its face is to be found rest. Quietly now rests my ship.

I am very glad that I have had this chance to talk to you—I have waited a good while. Remember me to all the folks, Charley. Tell them that I am all right. Tell them to be kind to each other, and then they will call out all the good feelings that dwell in their bosoms.

Good morning, my friend. Charles Perry lives in Louisville, Ky.

WM. G. KENDALL.

Say, woman, [to a lady present] I have got something to tell you. My folks believe in the Bible; so you see I have got to bring in a little about it, else they won't believe that it is me, because I used to believe in it, too. The question that used to bother me was, "If a man die, shall he live again?" I suppose the reason that I used to think so much about it was because I thought it very unjust on the part of the great Creator to subject us to such a process, in order to enable us to live eternally. Now I don't believe that if a man *absolutely* dies he can come to life again; and it is so, too. There are no dead anywhere. I don't know where the idea came from that people die, but I know it is a false one, just as false as the theory that the world was flat, and that the sun rose and set; and you know that is false. Children ten years old know that—so the idea that we have got to die, in order to live again, is just as untrue. The first four days after my body was what you call dead, I did not know anything, and when I came to they told me that I had been in a deep sleep—that kind of a sleep that folks call death; and the body that I used to have had been laid one side, and the one that I then found myself in possession of was my real body. When I examined closely, I saw that it was really so. I want to tell you of this fact, and let you know that I have settled the question in my own mind about that passage of Scripture that has led me and a thousand others to puzzle our brains about, *viz:* "If a man die, shall he live again?"

I cannot be really contented until I tell you about this. I know how you will feel when you read this; you will lay it by, and say of all the conjuring up that mediums have done, this is the most ridiculous and wicked of all—only to think that they should bring up Wm. G. Kendall. You will say that they had better let him alone. You will think that after a person had gone through all that I have that he had better be let alone. Now I want to say this. If Spiritualism is what it claims to be, you ought to be glad of it; and if it is the Spiritualists that brought me up here, why then you ought to thank them for it. They did not bring me up, though—they had nothing to do with it. According to my belief, this is no conjuring up by any one except myself. After we die, as you term it, no individuals can over persuade us.

You know that I have passed through death, and you know me well enough to know that I should be very thankful for a chance of this kind. I wanted to let you know it, so that you won't be thrown quite so much in the shade as I was, when I came here, in regard to your manner of proceeding, and how you will find yourself. You know I did not expect to go to a bad place, because if I had gone to a bad place, our religion would have been proved false; that promised to carry me right to heaven. I embraced that belief for the express purpose of carrying me there. I do not wish to complain, but I found myself in a very different place from what I expected. It appears to me that if I had looked into matters a little more, I should have been better off when I came here; because I should have understood more about the principles of life. I got along very well, though. I want you to accept what I have said as true to me, whether true to you or not, and respect it. If you cannot respect it for your own sake, respect it for my sake. When the storm of opposition has died away raised by what I have said, why then just give me a chance to talk, and I will tell you a good deal more than I shall now. I have my reasons for not communicating many particulars at this time. Surely I have said enough for you to believe that it is me talking. I do not think it worth while to address this letter to any one in particular. I want you all to see it. [We think it would be best for you to send it to some friend.] Perhaps it is; I will have it sent to my brother George L. Kendall, Harveysburg, Maryland. I do not think that I could have done any better than I have done this time. I wanted them all to know something of my present condition. I do not believe that there is one person in five hundred that reads that passage in the Bible, "If a man die, shall he live again," but what he is troubled with the doubt there implied. God never wrote that, for would he not know whether man would live after death? All that I have to add is, that we do not die. Good day.

TO —— LARKINS, OF ST. LOUIS.

This is not my body, I am sure. Can you tell me whether this is the right place for me to come in order to send a message to my folks? [Yes, and we will gladly write whatever you have to say.] I lived in St. Louis. There are a great many Spiritualists there, but my folks are not. Larkins is the name of my friends. I am wondering how they will get this message. Have you many subscribers there? [Yes, very many.] Well, then, I shall not send this to any one in particular, but will trust to my friends getting it.

I feel mortified to come here after all that I said about the Spiritualists before I left the form. I am mortified that I abused that faith which they cherish. During the war the excitement in Spiritualism and the Spiritual meetings died out. Then I thought surely Spiritualism must be false, because Christianity did not die out. I told you when we used to talk about it that if I should die I would find out about it and let you know. Well, I hesitate to say anything about it, because I found things so very different from what I expected to. I must say what I do, although it will be exceedingly humiliating to some of you to see this coming from me, while to others it will be equally gratifying. There is one principle which, if carried out on earth, would make it much nearer like the place where I am, and that is the principle of love. In Christianity I always noticed that when my heart was full of love for my Saviour, that it was always full of love for humanity, and enmity found no place because my heart was too full for it to gain entrance. Here they all seem to have the best feelings one towards another. Upon earth you feel it to be wrong to have a pure feeling of love for any except your relatives; and your soul not being full of love for every one, there is a vacancy, and that vacancy is immediately filled with hatred for those that do not agree with your ideas. I am sorry to say this, but it is true. Now if I can only make you feel that to be filled with pure and holy love would bring you happiness and make for you a heaven upon earth, then I assure you that I shall feel sufficiently recompensed for my effort to manifest myself to you. I do not wish to send you a long letter. I had rather talk with you, and if you will go where there are persons who are susceptible to the influence of the departed, I will come and refer you to many things.

I can see now why it is that we ought to become as little children in order to enter the kingdom of heaven. It is because we have to be filled with pure feelings—pure love.

The heart cannot be entirely filled with love while upon earth; it has to wait until it has passed through death or entered upon the higher plane of life. I am happy, but I am not in that condition that I expected to be in. I do not blame myself, for I do the best that I can, considering the education I had. I would not reproach those that instilled such ideas into my mind; inasmuch as I do not blame myself, I would blame no one else. I thank the friends here for their kindness. I hope that after this reaches you that you will favor me with an opportunity of talking with you at home.

HARRISON.

I don't see what in hell is the use of putting the best side out. Devil take your letters if I have got to fix mine all out smooth. They tell me on this side that I must not swear, if I do they will cut it out. Now I want to talk just as I please, and I want you to write me down just exactly as I say. Now don't misunderstand me.

There are two reasons why I want to write to my folks. One is to let them know that I feel good, and another is to let them know that there is no such thing as the devil. I want you to know just exactly square who and what I am. I am Harrison, just as much now as I ever was. I hope I am not scaring you. There are lots of folks here, and when they come to talk to their friends they put the best side out, and by thunder that is the way they do everywhere. When folks go to meeting on Sunday they put the best side out, thinking to fool God. They take six days to fix themselves up for a good appearance on Sunday. I am speaking particularly of the Christians—those that are chock full of piety; they work six days for their own interest to get rich, and think they fool the Lord on Sunday, and through the week they try all manner of ways to fool one another. I wish you would give me something to hold in my hand while I talk. [A pen was given.] I have been here five years, and what do you suppose I have been doing? I have been watching those Christians, and the most of them think that it is an awful thing for the Catholics to go to mass, and then go right away and get drunk. Now all the difference is they get through their worship a little quicker, and get drunk on Sunday, whereas the other folks fool God all day Sunday, and have a sleep Sunday night, and then commence their drunks Monday—that is all the difference. I have watched them, and I know.

I am sorry to say anything against the women; but they just dress themselves all up, and go to church, and try to make folks think that they dress just so every day, and because they *can* fool each other, they think, by thunder, that they can fool God. That is so. Now, you folks, if you don't want us to tell on you—for we that are out of the body can see just how it is—why then, you must not do so. There are a mighty lot of you who think God takes particular care of you; but He does not have anything in particular to do with you. Do you suppose the mind that regulates a universe takes special notice of you? Not a bit of it. The question that used to just dumbfound me was whether there was another world; finally, I came to the conclusion that there was no hereafter. Anyhow, if there was, I did not see any use in having so many different ways to reach it. There was a sister of mine that came and told her story once through a medium, but I did not believe that it was her. I will tell you the reason why.

In the first place, I did not believe that my sister had an existence. In the second place, I did not believe that she could come in that way if she had one; and in the third place I thought the medium got her information from my mind. I should not have been here to-day, saying what I do, if it had not been for that same sister. She wanted me to come. She said, now don't be afraid, Harrison. I told her that I should have to talk just about as I was a mind to, if I did come. [Looking out of the window.] Now would you believe that I can read that sign over there? [Reading.] "A. Booth's Oyster and Fish Depot." Why, I see everything just as naturally as I ever did. I see folks walking on the street, and can describe their dress; then of course I am all right. Now when you send this letter to my folks I don't want you to take my swear out. Put it in just exactly as I give it. You see I used to swear. I learned to swear of the ministers. Don't they tell us to go and be damned, and don't they damn your soul to hell when they preach? Don't they talk about the devil, and hell and damnation? I tell you that is where I learned to swear—from swearing preachers. I don't believe God ever made people, and set them up as preachers—they set themselves up. God likes one just as well as another. By George, I do not believe there is any God. Now I know you will want to put me in the lunatic asylum for saying that; but we don't happen to have any lunatic asylums up here, nor jails, nor any other place to shut any one up in. Those are man-made institutions. There is no God, and there is no devil; they are both imaginary beings. [To reporter.] Lady, you must be very even tempered. I notice you are not disturbed by anything we say; if we swear, why you note it right down, and leave us to act perfectly natural. I am glad that it has been so, for it is not my style to put the best of everything outside. I mean to come here again. Shall you be here all these long summer days? [I hope to be.] Well, I have written a good long letter, and I wanted it to be long.

ELIZABETH.

Well, I have come because a man said that I might, and I wanted to come. I want to tell grandmother that Elizabeth goes to school. Grandmother lives at our house; she is my mother's mother, and she used to take care of me. I used to sleep with her. She was dreadful lonesome when I died, but I did not die; you tell her I mean when I laid down and went to sleep. My body is asleep, but I am not, grandmother. I am not asleep—I go to school. Now I want to tell you another thing. We have got a place to go to, but it is not for Sundays only. It is a nice place—it is not at all like Sunday School. When I go I wear a pretty white dress, all trimmed with flowers. They put them around my shoulders, and then bring them under my left arm, and then down on the side of my dress. They look just as nice as can be. I like the place where I live—it is a great big place. We walk on the ground out of doors; the sun shines, but it is not hot. When the little boys and girls come over here there is always a nice place for them to go right into. We are all just as happy as we can be, and my white dresses are pretty and clean and nice, and the leaves and flowers on them are so bright. I love purple flowers, and I have them on my dress. Grandmother put a white rose in my hand, and she said little Lizzie cannot hold it. That was not me, grandmother, that was my body that was asleep; but I was not asleep. Now I will tell you what you did, grandmother. You took a white string and fastened it in my hand, and you felt bad because I could not hold it myself.

My family's name is Dayton; they live in Sandusky, Ohio. I guess grandmother's name was Winslow. Nobody felt so bad as my grandmother when my body went to sleep. When you come here, grandmother, I will love you just as I used to. I shall say good bye to these ladies when I go. Don't you remember you used to tell me to say "good bye" and "thank you." I think I am seven years of age. Good bye, ladies

E. BROWN.

Mysterious are Thy ways, oh, God, and past finding out. By Thy power I am once more permitted to address a few words to you, my relatives and acquaintances, whom I left but a few months since. Time had left its traces upon me—told his story well, as all of you could testify, for my locks became white with the frosts of winter, and my body became decrepit from old age. Sickness and disease had but little work to do to enable my spirit to soar away to realms of endless day. Oh, I am so thankful that I lived in a manner that was acceptable unto my Creator, God, and although mysterious His ways, yet will I confide in Him as the all wise Creator. I lived a Christian's life upon earth, and I now enjoy all that He promised me. I came here to let you know that I can come—that E. Brown has found that this mysterious and almost impossible way of communicating with you is true. I am now speaking to you after having passed through death. Of the judgment I will not speak; God is just, and through His goodness I am permitted to address you at this hour. Trust in Him—it will bring happiness to you.

Does your paper go to St. Paul, Minnesota? [It does.] [Apparently thinking.] Well, I will trust what I have said in the hands of God. In owning and obeying His will you cannot err. Let me bid you good day, and invoke the blessing of Him in whom I trust to rest upon you. May the blessing of thy God and Saviour be with you.

RUFUS TO MARY MCCORMICK, LOWELL, MASS.

I will tell you why I want to sit close beside you. [Drawing close up to reporter and whispering.] It is because I saw that man when he was talking, and I saw that you was the one that took down what was said, and I knew that I could not talk above a whisper. I don't want to say a great deal, but what I do say I want to have go to my folks. I don't care for others. I only want to give just enough, so that they may know that it is me. That is all that is necessary. I don't care whether this is Spiritualism or not. My wife's name is Mary McCormick. The first thing that you will want to know is whether I am happy, because I always suffered so much. Just as soon as I was freed from my body, I was all right. It was my body that was diseased and not me. It is true you recognized me by that body, nevertheless that body was not me. I want this sent to Mrs. Mary McCormick, Lowell, Mass. If you can send it within two weeks you will greatly oblige me. I have said but little. I merely wish to call your attention to the fact that I can talk to you. I hope you will give me an opportunity soon. I thank this lady for permitting me to come. Rufus.

W. N. M.

When I stepped out of my body it was in a hurry. I stepped right out just as easy as you would close your eyes at night or by day. I got through with earth life and earthly conditions, but I did not get through with you, my friends. I do care for you. I want you to know that although I stepped out suddenly, I did not step out of my feelings for you. As I died I found myself all right, and just the same as ever. I am doing just the best I can. I suppose you think that I am happier than you are, but I came to the conclusion before I left earth that happiness was where there was a contented mind, and I do not know but that you can be just as contented on earth as in heaven. I feel as though it was wrong for us to be permitted after death to come so near to you and you not to know anything about it. I think it would be best to keep us entirely away or for you to have the power to know our presence. I do not look upon God as being better than a great many persons. It seems to me that I might have arranged a great many things better, and saved the world a great deal of suffering. Now let me tell you right square here that I do not attribute everything to an all wise God. The world is chock full, brimful, running over with folks that are filled with the idea of a God and a devil, and many of them think that if they do good for Christ's sake they will see God, and those that don't see God will see the devil. I have come to the conclusion that I must be a kind of a go between, for I have not seen God or the devil either. I know how you will feel when you read this. You will think it is strange that I talk in this way after death. Why, my friends, I may just as well talk in this way after death as before. I am myself, and am not dead; my body is dead, but I am not dead. My body being dead, I cannot see as that would make any difference in regard to the way that I would talk to my friends about the great Creator, God.

By the way, I never did hold him in very high estimation. If I could not be just exactly myself I would not come here at all. If your paper goes to St. Paul that will be sufficient. I shall not send this to any one in particular. There are plenty of people there who know me. I will risk but what some of them will get it. I never did believe in Spiritualism, and if this is Spiritualism, I am caught in my own trap. I shall have to give up to that. Now when you get this you need not say anything about its being Spiritualism. You can stay right where you are in the church. You can be Baptists and belong to the Baptist church, and let me talk to you, too. I always supposed Spiritualism to be anything but respectable. I thought that Spiritualists, as a class or body, claimed that they had a right to do anything and everything, no matter how demoralizing in its tendency.

If the company present are all Spiritualists, I will acknowledge that you are very different from what I expected. My initials are W. N. M.—they will be sufficient.

A lawyer having found a purse, and returned it to the owner, one of the papers says it may be honest and honorable, but it is exceedingly unprofessional. The delinquent defends himself on the ground that there was nothing in it.

Deaths in New York by consumption average about sixty-nine per week.

A line of railroad is in course of construction in Judea.

Call for a State Convention in Pennsylvania.

We, the undersigned, believing that a more intimate association and co-operation of the Spiritualists of this State will be beneficial to ourselves and to the community—

In accordance with the recommendation of the National Organization, therefore ask you to come together as brothers and sisters, and bring up the highest truths that we have been able to gather, and spread these out as a banquet at which we may all partake and be strengthened. We propose holding a State Convention, at Sansom street Hall, in the city of Philadelphia, on Tuesday, the 22d day of May, 1866, at 10 o'clock in the morning, and to continue in session two days.

And we extend a cordial invitation to the friends in every county to meet and select such men and women as they may think proper to send as delegates to this Convention.

HENRY T. CHILD, M. D., 634 Race st., Philadelphia.
JAMES SHUMWAY, Philadelphia.
MINNIE SHUMWAY, "
J. L. PEIRCE, "
GEO. BALLENGER, "
ANNA C. BALLENGER, "
M. B. DYOTT, "
J. REHN, "
MARY A. STRETCH, "
WM. B. FAHNESTOCK, M. D., Marietta, Pa.
MILO A. TOWNSEND, New Brighton, Pa.

Third National Convention.

To the Spiritualists and Reformers of the World:

At the SECOND NATIONAL CONVENTION OF SPIRITUALISTS held in Philadelphia by adjournment from the 17th to the 21st of October, 1865, it was

Resolved, That this Convention and its successors be, and hereby are declared to be a Permanent National Organization of Spiritualists, and that the officers of this Convention hold their respective offices until the next Annual Convention, and their successors are elected;

Resolved, That the delegates and substitutes, except such as voluntarily withdraw their names, are hereby declared members of the National Organization of Spiritualists, whose terms of office, as delegates, shall expire when their successors, or other delegates, shall be elected by their respective local organizations, but whose membership of the National Organization shall not cease until their names are voluntarily withdrawn, provided that membership, without annual appointment by local organization, shall not entitle members to vote, or take part in the business of Annual Conventions;

Resolved, That the National Organization of Spiritualists will, until otherwise ordered, hold Annual National Conventions of delegates from local organizations, at such times and places as the President, Vice-Presidents, Secretary and Treasurer of this and each subsequent Convention shall designate; and such officers are hereby declared an Executive Committee for that purpose;

Resolved, That appointments and records as delegates from local organizations, shall alone constitute the membership in the National Organization of Spiritualists; and all such delegates shall be thereby constituted and remain members until their names are voluntarily withdrawn.

Resolved, That until otherwise ordered, each local organization of Spiritualists, or Progressive Reformers, shall be entitled to two delegates in the National Organization, and an additional one for each fractional fifty over the first fifty members.

Resolved, That in adopting these articles, all rights of the National Organization hereby instituted, in any wise, at any time, or in any manner, in the least degree to assume the power to prescribe creeds, articles, or declarations of faith for Spiritualists, or otherwise interfering with individual rights, or the rights of local organizations, by resolutions, or otherwise, are forever prohibited.

In pursuance of the above, the undersigned officers of said Convention, as the Executive Committee, have received the following invitation, to wit: "At a meeting of the Providence Congregation of Spiritualists, held at Pratt's Hall, the following resolutions were unanimously adopted:

Resolved, That the National Convention of Spiritualists be invited to hold their next session in the city of Providence in the month of August next;

Resolved, That if this invitation be accepted, we recommend that one day be devoted to an excursion upon the waters of our Narragansett Bay. And we tender to the Convention the free use of our Hall, a fraternal greeting and kind hospitality."

(Signed) L. K. JOSLIN, *Secretary.*

And, on conferring with each other, we have decided to call the THIRD NATIONAL CONVENTION to meet on Tuesday, the 21st day of August, 1866, and continue in session until the following Sunday, at the above mentioned Hall, in the City of Providence, State of Rhode Island. And we therefore invite "each local organization of Spiritualists or Progressive Reformers," to send "two delegates and an additional one for each fractional fifty over the first fifty members;" to attend and participate in the business which may come before said Convention.

JNO. PIERPONT, President.
MARY F. DAVIS, V. P. for New York.
J. G. FISH, " " New Jersey,
I. REHN, " " Penn.
THOMAS GARRETT, " " Delaware,
J. A. ROWLAND, " " D. of C.
A. G. W. CARTER, " " Ohio,
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15-tf

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THE MEDIUM ARTIST,

THROUGH WHOM the design for

Our Children.

"A child is born; now take the germ and make it
A bud of moral beauty. Let the dews
Of knowledge, and the light of virtue, wake it
In richest fragrance and in purest hues;
For soon the gathering hand of death will break it
From its weak stem of life, and it shall lose
All power to charm; but if that lovely flower
Hath swelled one pleasure, or subdued one pain,
O who shall say that it has lived in vain?"

For the Religio-Philosophical Journal.

Song Story for the Little Ones.

BY ADDIE L. BALLOU.

AUNTIE.

So the little folks want me to tell them a story?
Well! what shall it be about? "Old Mother Morey?"
Or the poor little kitten that drowned in the well,
Or "puss in boots," and what befel
The "Lord of Carrabas" and his brother?
Or Little Jack, whose indulgent mother
Gave him a bean of such wonderful power
That it grew to the sky in a couple of hours;
And when it had grown to a wonderful tree,
He climbed to its top to see what he could see,
And there in its branches, as snug as a mouse,
A savage old Giant had built him a house,
How he killed the old Giant, got all of his money?

MARY.

"No! we want to hear something that's jolly and funny."

JAMIE.

"Oh! pshaw! can't you tell a story that's new?
I know every one of those old stories through—
I'd like to hear one that is every bit true.
As long as my arm, and longer too,
Or you can 'make up one,' I guess, that will do."

AUNTIE.

"Well! let me see—will Johnnie be good?
And sit in his chair as a little man should?"

KATIE.

"I guess he had better be put in his bed,
For he'll get to sleep and nod off his head—
Then what should we do for a Johnnie to tend?"

JAMIE.

"Put his dress on a pillow, a cap on the end.
It won't make half the muss,
And keep so much stiller,
Nor get up such a fuss—
Our pet Johnnie's 'pillor.'"

KATIE.

"Oh! go away, Jamie, don't pester him so,
You plague him so much he don't get time to grow.
There, Katie will take him right on to her lap,
And then, if he likes, he can take a nice nap.
And then his clothes, they will be such a pest—
Wouldn't the little boy first be undressed?
There goes his shoes down on to the floor.
Peep, little feet, I shall catch his toes,
Out and in as they come and go,
Under the folds of his robe of snow—
See, just in this way, before he knows—
There, hush—never mind—we won't tease any more.
There, cuddle his curly pate down on my breast,
Lullaby, by,
Then shut up his eye,
And see how nice little Johnnie will rest."

AUNTIE.

"Well! now for the story. Well; children get quiet,
And then if you listen well, Auntie will try it.
Well; let me see, I must tell it in rhyme,
And begin the old way, 'Once on a time
There lived a man——'"

JAMIE.

"That's just the way the story began
About that terrible wicked man
Who strutted about in his beard of blue—
Who killed all his wives and hung them, too."

KATIE.

"Are you telling the tale? You had better say less,
And listen while others are talking, I guess."

AUNTIE.

"Well! once on a time, a man and his wife,
Who never had done any harm in their life,
Lived in a nice cottage just under the hill,
And the brook that rushed by turned the wheel of the mill,
Where the man worked on from day to day,
Watching the grain from hopper to sieve;
And for a lifetime spent in that way,
It was *flowery* enough for any to live.

For the cows and the pigs, and the colts, and the sheep,
That would feed on the hillside, or lazily sleep
Under the boughs of the spreading trees;
And that row of hives with its humming bees,
And the cottage that stood on the clover plot,
And the corn that grew in the further lot,
And the sunflowers tall, that lined the walk
To the spring that welled from the old gray rock,
And the children that clambered upon his knee,
Boisterous with mirth and innocent glee,
Were his, all told—could he ask for more
To add its weight to his bountiful store?

Well! the miller worked on from day to day,
As free from care as his babes at play;
And the brook still flowed in its usual way
And music sweet, like the miller's song,
Made cheery echoes the whole day long;
And everything seemed to be taking part
In the roundelay of his merry heart—
Just as everything wears a smile you know,
When *we* are happy and see them so.

Amid the din of the dusty town
Lived in princely splendor a millionaire,
With *his* wife, a lady of *this* renown
For queenly beauty—was none so fair.

But gold and glitter, and queenly bride,
Were as empty bubbles that float on air,
For princes will starve if fed on pride,
And so will the heart of a millionaire.

So, tired of the din of the crowded town,
And loving the quiet of nature's ways,
And sick of the chill of his lady's frown,
Viewed under the mask where beauty plays,

He wandered oft, where the cooling shade
Flung a darker green o'er vale and hill,
And often paused where the brook was staid
To turn the wheel of the gray old mill.

'Can you tell me why," said the millionaire,
"Your life is ever so blithe and gay?
Or your happy heart and rustic fare
I would give my untold wealth to-day."

"Heyday!" said the man with right good will,
As he doffed his cap to the millionaire;
"My thanks are first to my busy mill,
For it feeds the sources of all my care.

"It gives me labor, and that is wealth;
Thus sinewy arms are mines of gold;
My cot is aglow with ruddy health,
And *virtue* and *love are never old.*

"So all of the world was made for one,
And I as akin to all that lives;
And whether I whistle to bird or tree,
It always echoes what my heart gives."

The miller paused—but the millionaire
A lesson had learned of priceless worth—
That the hidden springs of happiness are
In the heart's pure fountain that gives them birth.

And now remember, my little pets,
That life isn't always what it seems;
And never murmur with vain regrets,
Though you fail to attain your golden dreams.

For happiness lies in the reach of all,
And to *give* of *goodness* will make it ours;
And if the shadows and tempest fall,
They but bring us the odor of broken flowers.

Mankato, Minn., April 8, 1866.

For the Religio-Philosophical Journal.

The Shelterless Boy.

Just after the battle of Chickamauga, while General Rosecrans' army was holding Chattanooga against the rebels, and the army were in almost a starved condition and hard work was the order of the day; there came into our lines many refugees or people without homes, or fleeing from their homes, for various reasons.

Very destitute these people often were; and any one with feelings of pity (which we all have,) seeing them, would feel sorry for them. One night just after dark, during a severe rain storm, when water and mud seemed the predominating elements, I heard a child's voice outside the tent, (which I was busy with trying to make as comfortable as rain overhead and two or three inches of soft mud underneath would permit.) I looked out in the darkness, and seeing a small figure, called it to me; it proved to be a little boy, about nine years of age, thinly dressed, with bare feet, shivering with wet and cold. I asked him, "where do you belong?" "In the 94th —— regiment." "What have you been doing there?" "Waiting on the officers." "Well, what are you here for such a stormy night as this?" "They drove me out—said they had no room for me." "How long have you been with them?" "About two weeks." "Have they been kind to you during the time?" "Yes, until to-night." "Where do you live when at home?" "Haven't got any home, father died, rebels burned our house, don't know where mother is;" and here he cried again as if his heart would break. What could I do? My tent was full—no room for a bed, only on the ground, and scraping the mud away I spread down my "oil-cloth" and woolen blanket, making all the bed which I was in possession of; but *I had little boys* at home in the far North dependent on some one for their food and shelter; tears came to my eyes at the thought.

Now, my little friends, what would you have done? Just as I did, I hope—took him in and made him as comfortable as possible. Long hours of that night I thought of my little ones, and whether any one would do for them if they were cold and hungry, as I was doing by this lone one. While he slept soundly by my side, enjoying a large share of my blanket, I watched his quiet breathing, and my soul arose in prayer to the Good Father, asking that the "little stranger" might be cared for. In the morning he left me, and I never heard of him more, but my feelings that night will long be remembered as pleasant and holy.

A. D. B.,
Formerly of the 10th Reg't Wis. Vol.

Enigmas, Charades, Etc.

CHARADE.

While journeying on a sultry day,
Dejected, weary and *athirst*,
You're highly pleased, if by the way,
Your eye should light upon my *first*.

The farmer, when the toil and care
Of day is ended—weary soul—
Will leave my *second*, and repair
To his low, humble home. My *whole*
Is known to all the girls and boys
Of the fair State of Illinois.

April 14, 1866. S. B.

Answer next week.

ANAGRAM.

Tub payhp hety, eth pahsteip fo rithe inkd!
Mowh etleng assrt tleun, dan ni eno eatf
Hiret thears, ireht rutosfen, nda erith ginebs dlneb.

Answer next week.

RIDDLE.

Beneath the heavens a certain one did dwell,
As sacred writers uncontested tell,
Within this world his vital breath he drew,
Yet never sinned nor moral evil knew.
He never shall be raised from the dead,
Nor at the day of judgment raise his head.
He never shall be doomed to suffer pains of hell,
Nor yet in heaven's kingdom dwell;
Yet in him there was a soul that must
Suffer in hell, or reign among the just.

Answer next week.

MECHANICAL PROBLEM.

With what velocity must a cannon ball be projected from the summit of a mountain five miles high, so that it may pass around the earth in a circular orbit, the resistance of the air not being taken into account?

Answer next week.

ANSWER TO LAST WEEK'S ENIGMA, ETC.

Answer to Charade.—Honeycomb.

Answer to Anagram.—The city is in China; its name Teeshoo-Loomboo.

Answer to Miscellaneous Enigma.—Hope keeps the heart whole.

Answer to Word Puzzle.—Thomas Jefferson.

Mary C. Sickles, of Chicago, sent the first answer to the charade, the miscellaneous enigma and word puzzle published last week. Quite a number of answers have been sent. The anagram has not been answered. Who will be the first to answer this week's enigma, etc.? We are glad to see that the children and young people feel an interest in this department. It is a very useful as well as pleasant method of developing the mind, combining as it does recreation with study.

Happiness.

There must have been an end and a design for which men were called into existence and endowed with such noble faculties, far more worthy of attainment than the simple gratification of selfish desire. It is clearly evident to the observer that the great aim of mankind, however situated, is to obtain happiness; and the means employed to arrive at this great end of our hopes, vary according to the circumstances and condition in which we find ourselves placed. Accordingly, we find some pursuing with activity and zeal the means to acquire wealth, as being the great source of happiness; while others are induced to devote their energies to the accumulation of knowledge, of literature, as being most worthy and likely to bring them happiness. Both, when rightly pursued, may prove a blessing to their possessors; yet when they become the fixed object of our attainment for selfish purposes, may often prove a curse.

Daily observation shows most conclusively that however highly gifted, or however well stored the mind may be with the attainments of science, or however well filled the coffers of the opulent, they have not altogether obtained that which they sought, they are still dependent not only upon a higher power, but even upon their fellow men for many of the enjoyments with which this life is cheered. When men are disposed to shut themselves up in a world of their own, as it were, growling either miserly of their gold or their attainments in wisdom, their minds become narrow, sordid and exceedingly selfish, and hence reap the reward of unhappiness. When these objects are pursued as a means of benefit to others as well as ourselves—when the hand is ever ready to relieve the distressed, or to raise a fallen brother, and the heart to feel for them, scattering of our abundance—either of wealth or learning—to those who need the aid and support of their fellows, the income of peace that fills the heart affords us a happiness that is enduring. Occasions wherein we have thus parted with our accumulations and acquirements prove, when in after years we view the past, bright spots scattered here and there, like an oasis in the desert, along the path of our lives. Thus will the truth taught by the humble Nazarene be fulfilled in our experience, that "it is more blessed to give than receive," and then we feel and realize that these acquirements may become a means of aiding us in arriving at the great end and aim of the desires of man—happiness. Then, too, will the mind perceive the necessity for laying aside and striving to overcome the selfish promptings of the heart, and as it becomes willing to live so as to impart good to others as well as to receive it for itself, it will in proportion be qualified to realize whence those blessings come, and thus be enabled to progress by attention to these better promptings, and gradually be prepared to enjoy pure happiness.

If solid happiness we prize,
Within our breast this jewel lies,
And they are fools who roam;
The world has nothing to bestow;
From our own selves our joys must flow.

When the States were Admitted.

Few readers can be aware, until they have had occasion to test the fact, how much labor of research is often saved by such a table as the following—the work of one now in his grave. If "History is Poetry," as one who is a true poet himself forcibly remarks, then *here is "Poetry Personified":*

1607. Virginia first settled by the English.
1614. New York first settled by the Dutch.
1620. Massachusetts settled by the Puritans.
1623. New-Hampshire settled by the Puritans.
1624. New Jersey settled by the Dutch.
1627. Delaware settled by Swedes and Fins.
1635. Maryland settled by Irish Catholics.
1635. Connecticut settled by the Puritans.
1636. Rhode Island settled by Roger Williams.
1650. North Carolina settled by the English.
1670. South Carolina settled by the Huguenots.
1682. Pennsylvania settled by William Penn.
1733. Georgia settled by General Oglethorpe.
1791. Vermont admitted into the Union.
1792. Kentucky admitted into the Union.
1796. Tennessee admitted into the Union.
1802. Ohio admitted into the Union.
1811. Louisiana admitted into the Union.
1816. Indiana admitted into the Union.
1817. Mississippi admitted into the Union.
1818. Illinois admitted into the Union.
1819. Alabama admitted into the Union.
1820. Maine admitted into the Union.
1821. Missouri admitted into the Union.
1836. Michigan admitted into the Union.
1836. Arkansas admitted into the Union.
1845. Florida admitted into the Union.
1845. Texas admitted into the Union.
1846. Iowa admitted into the Union.
1848. Wisconsin admitted into the Union.
1850. California admitted into the Union.

"COME AND SEE ME."—Never take "come and see me," as a phrase meant in earnest. An invitation without circumstances is no invitation at all. Depend upon it if any man or woman wants your company, he or she will appoint a time for your visit. Call upon me when you can make it convenient; drop in as you are passing; make us a visit whenever you have an hour or so to spare, are social indefinitisms by which the men of the world understand that they are not expected to do the thing requested. When people wish to be cheaply polite, there is nothing like this kind of vagueness. The complimentary small change of society should always be taken at a large discount. It is never worth its face or anything like it. Yet it is a convenient medium of exchange for all that, and heavy debts of gratitude that ought to be requited in better coins are often paid with it. People who have more polish than principle use it lavishly—plain, blunt, honest men sparingly, or not at all. Whoever makes a friendly visit on the strength of a mere "come and see me," will be very likely to find the family circle as the Arctic circle, and to leave it with a chilly feeling about the heart that will prevent him from venturing again into the same high latitude. But when a whole souled fellow, whom you know to be your friend, grasps you by the hand, and says, "Come and dine with me to-day—be sure to come—we shall expect you," go if you can, and you will be all the better for it, both in mind and body.

PRETTY GOOD.—Uncle Bill Fidd was a drover from Vermont. Being exposed to all kinds of weather, his complexion suffered somewhat; but at best he was none of the whitest. Stopping at a public house, a man of notoriously bad character thought, as Uncle Bill came in, he would make him the butt of a joke, and as the black face of the weather-beaten man appeared in the door, he exclaimed: "Mercy on us, how dark it grows!" Uncle Bill, surveying him from head to foot, coolly replied: "Yes, sir—your character and my complexion are enough to darken any room."

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It will abound with short, pithy articles, contributed by the best writers of the age, all of which will be adapted to the unfoldment of the youthful mind to the highest standard of truth and goodness. Its sole aim will be to begin at the foundation, and lay a basis of a noble character and pure principles, by inculcating those sentiments of virtue in the hearts of tender children, which will bring forth rich fruits in mature life.

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Chicago, April 15, 1866.

ESTATE OF EDWARD R. SARGENT, deceased. Public notice is hereby given to all persons having claims and demands against the estate of Edward R. Sargent, deceased, to present the same for adjudication and settlement at a regular term of the County Court of Cook County, to be holden at the Court House in the City of Chicago, on the third Monday of June, A. D. 1866, being the 18th day thereof.

SETH PAINE, Executor.

Chicago, April 1st, 1866. 2-4-3t.

NOTICE.

THE SPIRITUALISTS and Friends of Progress will hold a three days meeting at Greensboro', Henry county, Ind., beginning on the 25th and closing on the 27th May next. A cordial and universal invitation to all Reformers in all the important interests of religious, political and social life, is most cheerfully extended. Good speakers will be in attendance, through whom angel blessings may be given from the higher spheres. Come along, all ye who are seeking more light, and let us reason together.

By order of the Committee:
DR. J. H. HILL.
Knightstown, April 15, 1866.

Notice to the Readers of the Religio-Philosophical Journal.

I HAVE published a very radical and original work on

CONJUGAL LOVE.

I desire that every person whose *reason rules over* his or her education and bigotry—any person who is not afraid *to think freely*—should read it. I promise that all such will be interested in it. I am very poor, supported by charity. I was born quite lame. I *gave* the best of my life without pay; have now been feeble for twenty years; have not stepped upon my feet for eight years, nor fed myself for three. I ask those who are *able* to send me somewhere between fifty and seventy-five cents, for the book in cloth, or one dollar for two. But any sum, from ten to twenty-five cents, will bring the book in paper, as the least will pay the postage and the woman for mailing. Direct, AUSTIN KENT,
2-5-2t East Stockholm, St. Lawrence Co., New York.

COLCHESTER,

THE WORLD-RENOWNED MEDIUM,

HAS taken rooms at the NATIONAL HOTEL, on the corner of Wells and Washington streets, where he can be consulted in reference to the

PAST, PRESENT AND FUTURE,

giving the whereabouts of absent friends, telling whether living or dead, showing the

Autographs of Deceased Friends in Blood Red Characters on his Arm,

Besides many other astounding manifestations. 2-5-tf

DR. L. P. GRIGGS,

HEALING MEDIUM, will heal the sick until May 1st, at Jackson Block, 371 Main street, Memphis, Tenn. 2-4-2t

A State Convention at San Jose, California.

The undersigned Spiritualists, being desirous of calling together all the liberal and progressive minds of California, for the purpose of becoming better acquainted with each other, and to consider some plan by which the glorious Gospel of Spiritualism may be presented to the people, and also to give our youth a natural and unsectarian education, do call a State Convention be held in Socrates' Pleasure Garden, in the city of San Jose, on Friday, Saturday and Sunday, the 25th, 26th and 27th of May next.

Mrs. Ada Hoyt Foye, the wonderful rapping test medium, will be present, and give seances in the evenings.

Mrs. C. M. Stowe, Mrs. Laura Cuppy and other speakers are engaged.

Speakers in the Atlantic States are invited, and some are expected to be present.

The various Children's Progressive Lyceums are invited to be present and take part in the exercises.

It is hoped that all Spiritualists and progressive minds who sympathize with the objects of this Convention, will avail themselves of the opportunity to make this, the first effort on this coast, an interesting and profitable occasion.

R. A. ROBINSON, San Francisco.
J. H. ATKINSON, "
JOHN C. MITCHELL, "
J. D. PIERSON, "
Mrs. LAURA CUPPY, "
R. B. HALL, San Jose.
A. C. STOWE, "
J. J. OWEN, "
W. N. SLOCUM, "
Mrs. C. M. STOWE, "

San Jose, Cal., March 8th, 1866.

NOTICE.

The Spiritualists, Reformers, and liberal-minded persons generally, who are willing to co-operate with the National Convention of Spiritualists, and especially those who are citizens of New Jersey, are requested to meet in State Convention, in the Friends' of Progress Hall, in Vineland, N. J., on Thursday and Friday, May 24th and 25th, 1866, for the purpose of organizing a State Convention, to co-operate with the National organization in the objects and purposes of said organization. Convention will be called to order at 1 o'clock P. M., May 24th, 1866.

WARREN CHASE,
C. B. CAMPBELL,
JOHN GAGE,
} Committee.

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I WILL now answer letters inquiring concerning the Mineral Deposits of any specified locality, giving a description of them to the depth of from one hundred to one thousand feet below the surface. (One locality described in each letter.) Having been engaged in this business, more or less, for fourteen years, I now give the public a chance to be benefited by my clairvoyant and scientific researches. Write your name and post office address plainly, enclose $5.00, with stamp, and address A. D. BALLOU,
2-2-tf Mankato, Minnesota.

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SPIRITUAL NOTICE.

PRIVATE CIRCLES are now forming at the "Temple of Truth," 814 Broadway, New York City, for the scientific investigation of Spiritualism. The best Test Mediums will be employed to give communications. Each class is limited in number. Apply as above.

A public circle is held every Monday evening. Lectures, discussions, etc., every Sunday. Mediums can be consulted privately at the "Temple." The hall is free daily to visitors.

The morning light is breaking,
The darkness disappears—
The angels *here* are greeting
The friends of other years. 18-tf

HEALING THE SICK. No medicines given. By Dr. D. A. Pease, 127 Jefferson avenue, Detroit, Mich. 2-3-tf

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WILL be given by enclosing a lock of hair and stating sex. A full description will be returned upon the receipt of $2.00. Address Mrs. ISABELLA TALMADGE, box 2230, Phila., Pa. 25-tf

MR. & MRS. FERRIS,

MEDIUMS for Physical manifestations, can be addressed at Coldwater, Michigan, care of Alonzo Bennett. 14-tf

MRS. C. A. GENUNG,

HEALING, CLAIRVOYANT AND BUSINESS MEDIUM.

EXAMINATION made on Lock of Hair, on enclosing $3.00 and two three-cent stamps. No. 141 South Clinton street, Chicago. P. O. Box 1899. 10-tf

MRS. C. H. DEARBORN,

INSPIRATIONAL TRANCE MEDIUM, will answer calls to lecture. Will also give advice, clairvoyantly, upon the Marriage question where there is inharmony, and tell persons what the trouble is, and how it can be remedied, to bring peace and harmony to their firesides, by letter or in person. All letters promptly attended to. Ladies, $1.00; gentlemen, $2.00. Address, Worcester, Mass. 8-tf

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Freeport and Dunleith,	10.00 p. m.	3.40 a.
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Kankakee Accommodation,	*4.45 p. m.	
Hyde Park Train,	*6.30 a. m.	*7.55 a.
do do	*12.10 p. m.	*1.45 p.
do do	*3.30 p. m.	*4.50 p.
do do	*5.35 p. m.	*6.55 p.
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